VOL. III. OCTOBER, 1888. No. 10.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

A MAGAZINE OF LIBERAL CHRISTIANITY.

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THE UNITARIAN:

A Monthly Magazine of Liberal Christianity.

VOL. III. OCTOBER, 1888. No. 10.

THE ROCK THAT IS HIGHER THAN I.

I am wand'ring, faint-hearted and worn,
Sore-burdened, and parched with the heat;
White and wide the barren plain stretches;
Its sands gather hot at my feet.

I'm seeking, O friend, I am seeking
The Rock that is higher than I,
That steadfastly stands in the desert,
In whose shadow pilgrims may lie.

I'm longing to drink of the waters
Which spring, clear and cool, from its base—
Those sweet, inexhaustible fountains!—
To lave in their freshness my face.

I pray you, O friend, if you know it,
This fair refuge under the sky,
To aid me, in kindness, to reach it—
The Rock that is higher than I.

FLORENCE E. WELD.

UNITARIANISM AS A RELIGION FOR THE YOUNG PERSONS OF AMERICA.

A SERMON, BY REV. JAMES DE NORMANDIE BOSTON, MASS.

"In every nation, he that feareth God and worketh righteousness is accepted with him." —Acts. X, 35.

Our subject is Unitarianism as a faith especially suited to the young persons of America, and our object is to show that they are especially called upon to examine, to embrace, to establish, and to spread it.

But why, it may be asked, for the young persons of America? Have they spiritual experiences which demand religious principles different from those which have satisfied other lands? Not that by any means. The noblest and truest religious spirits are one everywhere. But the student of history for long periods finds that every nation creates and maintains its existence by the steadfast pursuit of one or more all-controlling ideas, and so comes to have national characteristics which are easily distinguished. Thus the Hebrews discerned from the beginning, and pursued through every opposition and discouragement into its wider revelations and more distinctive conceptions, the idea of a Kingdom of God upon the earth. The Greeks strove after the highest development of the mind, after the laws of beauty and of reason. The Romans carried to perfection the idea of organization and of imperial rule.

Now one cannot fail to perceive that here in America there is a national idea in regard to society, to education, to office, to politics and government, which is quite different from that of other lands. It pervades everything, and it is moulding everything to itself. It is a spirit of individual inquiry, of individual judgment, of individual equality; it is a perpetual dissent from the old idea of authority, from the old idea of aristocracy, from the old idea of obedience. It is not something easily defined, but it is everywhere felt. This spirit is very greatly modifying the relation of young persons to the church,—never so much as in this present generation,—therefore, our reasoning shall be chiefly with them.

Where a nation admits a claim to a divine or hereditary right, a priestly class which assumes divine power and an apostolic succession would be easily accepted. Where the forms of government are carried on with the greatest show of pomp, and the ruler is hidden from the view as the great mystery of state, the doctrines and forms of a church wrapped in mystery would naturally be cherished. Where the care and responsibility of thought in regard to govern-

ment have been kept from the people and confided to a few, there a system of religion which appeals to the individual reason and conscience could hardly find a foothold. Where people are willing that others, without their consent, should make their laws, they will also be willing that others should define their faith. Where the old lines of caste are still found, either in oriental vigor, or in the modified habits of European society, there is it natural that some arbitrary distinction, founded upon profession of belief, instead of purity of life, upon the imaginary decrees of God rather than the established laws of morality, upon the elect or the non-elect by some test other than practical righteousness, might easily be defended. But all these, you see at a glance, are opposed to that national way of looking at things in which we are being trained. If anyone comes to you and says, "Here is a system of faith which is true, and which you must accept, simply upon the authority of the past," you reply, just as you would if it were a system of education or a question of politics, "I need all the good of the past, but I must use my own judgment to see what is best suited to the present."

If anyone comes to you and speaks of infallibility, and says that any man, simply by reason of holding an office venerable from long associations and ancient sway, can declare religious views without error, you reply, just as if it were any other subject, "I must use my own right of individual inquiry and individual judgment, which are quite as likely to be infallible as the Pope." Or if anyone comes to you and recommends his church because it has a gorgeous ritual and a dignified and well-ordered service, you say, "Yes, whatever makes worship beautiful and devotional I am ready to accept, only I know that, all history through, as ritualism has increased, spirituality has declined, and I can ill bear any forms which tend to conceal the simplicity of the Christian gospel, and which have hidden among them phrases and doctrines which that gospel does not imply." Just as I wrote this, my eye fell upon an article which gave the cost of the vestments with which the Archbishop of New York is robed for celebrating mass: the chasuble, the stole, the cope, in three colors, each costing two thousand dollars; the crozier, the cross, the ring, the chalice, at an actual outlay of seven thousand dollars, before he is prepared to preach the gospel of him who said, "Go to the lost sheep of the house of Israel; and as ye go, furnish neither gold nor silver, neither two coats, neither shoes nor yet staves." Nine thousand dollars for altar vestments,—all heedless of the cries of poverty, and sensuality and intemperance which go up from every great city. It makes one almost think his simple Genevan gown is out of place!

"How poor religion's pride,
In all the pomp of method and of art,
When men display to congregations wide
Devotion's every grace except the heart.
The Power, incensed, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well pleased, the language of the soul;
And in His book of life, the inmates poor enroll."

If anyone says to you that religion is a matter which can be decided by the merits, or sacrifice, or death, or blood of another, we reply that as, in this land of equal opportunity, the path is open to our own efforts, so we know that salvation is something we are to work out for ourselves, with fear and trembling.

Our first point, my young friends, then, is: that our American idea, which runs through everything else, must run in our religion also; and this is why I believe our faith especially appeals to the young persons of America. It is the faith which, in every respect, is most in keeping with our national idea.

In the next place, it is sometimes claimed that our faith is not elaborate enough to have won the assent of, or to have developed any great theologians,—that, as a theological system, it has not the depth nor the profoundness of several others, — that metaphysicians and philosophers have leaned to other speculative systems,—in fine, that we

have had moralists, philanthropists, and reformers, but we have not had theologians. Now, inasmuch as theology is the science which has to do with everything which relates to the Creator and His creatures, to the attributes of God and the duties of men, this charge, if it have any foundation, is equivalent to saying that we are out of place in the public office of religion. It would be like saying that a professor of astronomy knew nothing of the heavens; or of geology, nothing of the earth. Let us look at this carefully. *Theology is the intellectual aspect of spiritual things;* and as long as man has an intellect, is a reasoning being, he will employ his mind in discussing these deep questions, and different minds with varying powers and varying training, variously constituted and reared, will come to different conclusions. Of the importance of these intellectual inquiries or speculations about spiritual things, there can be no question. There must be this foundation of thought. To think is the great prerogative of a human being. One will not work grandly if he does not think grandly, nor live nobly if he does not think nobly. To think seriously, deeply, reverently, constantly, upon spiritual realities, is the highest office of man. To seek, to bear witness to, to live the truth, was the mission of the master, and it is the great end of life for us all. Thought is the strong supporting skeleton, while feeling is the flesh which covers it with the softened features of beauty; thought is the Cyclopean foundation, while sentiment is the wrought entablature, the undefined expression; thought is the mountain framework of the continent, which goes far down into the hidden depths, and reaches far up to catch the passing clouds and condense them into showers, while feeling is the landscape with its thousand lines and its teeming life. Coleridge says, "The Christian world was for centuries divided into the many that did not think at all, and the few who did nothing but think. The divine humanities of the gospel gave way to speculative systems, and religion became a science of shadows under the name of theology, or at best a bare skeleton of truth without life or interest, alike unaccessible and unintelligible to the majority of Christians. For these, therefore, there remained only rites and ceremonies and spectacles, shows, and semblances." There is such a science as philosophy, and there is such a science as metaphysics, but too often has it happened that, if one has not been able to think clearly, or to express himself clearly; if there is a vagueness or an abstruseness, a pretty clear sense that the man does not know what he is talking about, and that nobody can possibly understand him; if there is a great show of technical terms; he has been called a philosopher or a metaphysician. So in theology, there have been vast bodies of divinity and elaborate systems of faith; and the endless iteration of these, with technical phrases and a mysterious air (although their whole end has been to confuse and deaden the simple truths of religion) have marked the theologian in the popular conception, while the strong preacher of plain religious verities, after the simple teachings of Jesus, has been put on a lower plane.

From Saint Paul, who, by some phrases of doubtful interpretation, has become the father of this type, down through Augustine, and Calvin and Edwards, there has been a common fallacy that a theologian was a master of the art of confusing or mystifying the common mind upon the plainest religious principles. Articles of confession, intricate questions of belief, were put in the foreground, while the great moral obligations, the all-embracing need of character, the crying want of righteousness, was made secondary. A sermon which was full of the former was called an *able* sermon; one which fixed the attention upon the latter was called only a moral homily.

The Rev. Dr. Andrew Thomson, of Scotland, tells a story of a clergyman who had a stranger preaching for him one day, and, meeting his beadle afterwards, asked him how he liked the sermon. "I watna', sir, it was rather ower plain and simple for me. I like the sermons best that joombles the judg-

ment and confoonds the sense. Oh, sir, I never saw ane that could come up to yoursel' at that." The efforts of theologians have, through these centuries of bitter controversy, generally ended in that,—they have jumbled the judgment, and confounded the sense; and it is something for which we may devoutly thank God, that from such theologians we have generally been spared. May a merciful providence keep them forever from our fold.

It is true that, while a degree of mystery will probably hang forever over the existence and attributes of God, over the future life, over the idea of creation, which even the keenest researches of the naturalist do not dispel, only reducing to a sense of orderly mystery what was before a playground of wild forces, still there is no reason why one cannot say what he desires to say upon these great themes in plain and intelligible terms. I believe the clearest and strongest thinkers do so. It is to me not a mark of a great thinker, but of a superficial one, that he seeks refuge in enigmatical expressions. Theologians have departed from their legitimate office when they have overlaid the simple, grand, and eternal spiritual truths of religion by metaphysical dogmas about the decrees of God, the mystery of the atonement, the saving blood of Christ, and the conditions of future bliss or woe. In spite of a certain halo which has been thrown around some few of the leaders of the various sects because they have emphasized systems of faith which are utterly incomprehensible, I maintain that after all the really great teachers and expounders of Christianity are those who have spoken plainly upon these great themes. They have had a gospel which was of glad tidings, because it came right down to human life and daily needs, and lifted them up with the glow of a divine hope and a divine help. It was very clear, but very deep and eternal. The wayfaring man, though a fool, could not err therein. It seemed very plain and practical, because it was the very truth of God, and God has surely never meant that the truth of the things which most closely concern men should be difficult of comprehension. Those who make it so, have not yet found it. Norman McLeod, that wonderful preacher of Scotland, broad, earnest, of the deepest spiritual perceptions, and a happy faculty of bringing them home to his hearers, tells us that, one day, after preaching in the morning, he was going to another pulpit, and the friend who was with him, besought him to find them a good minister for their little country parish. "We don't expect," he said, "a very clever man, but would be quite pleased to have one who could give us a plain, everyday sermon, *like what you gave us yourself to-day.*" That is really the effect of all true preaching. The deepest and the broadest is the clearest and the simplest.

No man need have any difficulty in making his meaning clear upon these points, if he has thought clearly himself, and has not mistaken glittering generalities of faith, or vague speculations upon *bodies* of divinity, for the *soul* of religion. I am devoutly grateful then, that we have not been able to develop such theologians, that they have found no welcome nor abiding-place among us. It were better for Christianity if it had fewer of them. Speed the day when they no longer find a place in the councils of Christendom.

A theologian, we maintain, is not the less a theologian because he is able to put the essential truths of religion in a very plain and intelligible manner; and in this kind we have been exceedingly rich,—far beyond our due proportion. But Martineau and Hedge and Everett, have proved to you in your day that it is possible for the strongest minds to express themselves clearly in regard to the deep things of religion,—and for this kind of theologian we have the highest respect. May we not be excused for the assertion that perhaps Jesus Christ knew something of theology,—of what relates to the being of God and obligations of men; of these spiritual verities. If it was necessary to make these truths doubtful and mysterious and abstruse; to cover them up with metaphysical speculations; to encumber

them with a vast body of evidences and explanations, may we not reasonably suppose he would have done so? If the essential elements of Christianity necessitated the addition of some plan of redemption, some doctrine of a trinity, some scheme of a vicarious atonement, some bargain made in the heavens for the salvation of man by the merits of his death and blood, might we not expect him to refer to them,—at least one sentence, one word, one possible allusion, to give credence and weight to such momentous dogmas? And yet there is not one word. It is a simple and fair proposition, and I make out of an earnest desire to know and teach the truth "as it is in Jesus:" if any one can show me any teaching of Jesus substantiating such a theology, I will embrace it, defend it, preach it with all my power. It is not hard to trace the historical rise of these systems; it is not hard to trace the personality which gave them coloring; we can admit they have not been entirely worthless and harmful in the development of mankind, but they have not the authority of Jesus, and their day is past. Indeed, if we were to admit for a moment, what Christendom had generally taught, that Jesus Christ was God, how much stronger would it be for our cause? We will grant it. And would not God himself, coming to redeem a world from sin, know what theology it needed, and knowing, would He not abundantly declare it? But there is nothing; not a word by which the popular systems can be recognized. They are unknown to the heavens. They have no place in the minds of those celestial spirits. They are not worthy of the slightest reference by the great teacher of religion. The theology of Jesus, — tell me in all soberness, did he ever say one word upon these subjects? Theology he had indeed, and theology he taught. It was the theology of the Sermon on the Mount; it was the theology of the twenty-fifth chapter of Matthew; it was the theology of his last prayer; it was the theology of a few simple, sweet parables; it was the theology of moral obligation; it was the love of God as a Father; it was sympathy to troubled hearts; it was the blessing of the pure in heart; it was love to man; mere goodness and piety. Find me one single word which can have any other interpretation. Of theology of that kind we have had no lack; from first to last it has always been in substantial accord with what Jesus taught.

I am speaking to not a few who remember the eloquent preaching of my predecessor, Dr. Putnam. He was not given to exaggerated statements; and yet in one of his finest sermons he has this passage, so much in accord with our subject that I must refer to it. "If Jesus" he says, "were now on earth, there is no evangelical church into which he could be admitted as a member by simply repeating anything he said, or all he said, when he was on earth. It is a curious fact, but nobody can deny it, and it is a suggestive fact, that the Unitarian churches, and some others similarly constituted, are positively the only ones to which our Lord could be admitted if he were here in the flesh, unless he had wholly changed his views as to what faith is." Our first point was that this liberal faith is most in accord with our American idea of individual judgment and individual responsibility. Our second, that as a theology it is the only one which is in accord with the theology which Jesus taught.

We turn now to consider it as a religion for the young people of America.

It has been the misfortune that, in times past, churches have been founded too much upon theology. Denominations have been gathered upon some one dogma, or some one article of faith, and this has been made to be essential, and we have tried to mould men to one way of thinking. Thus Christendom from the beginning has been broken into sects, and to defend, or to support, or to enlarge their sect, men have been wrought into a frenzied zeal, and been driven into every kind of bitterness and uncharitableness. And the more mysterious and the farther from the plain statements of Jesus as to what religion is, the greater has been their ingenuity

and earnestness to prove the dogmas of their sect. Now it seems as if on every hand there were signs of a greater longing for unity; the idea of co-öperation is running through everything, as if men everywhere were beginning to see that not merely a glib confession of faith, or an exact metaphysical definition of belief, were to be the test of the true religion,—but the joining of all true, earnest, righteous men and women in one solid army against the wicked and the wickedness of the world: as if the important thing were not how accurately a man could define his faith, but how faithfully he could perform his daily duties.

It is not that doctrines are unimportant or unnecessary, or will ever lose their interest and die out. It is not that we prize them less, but we begin to prize character more. For the strange thing is,—and we have learned it so slowly, after ages of bitter sectarian controversy,—the strange thing is, that doctrines do not influence the life as much as we at first suppose they will. You may make a very elaborate and conclusive argument as to what you think a man ought to believe on this or that point, but when you get to the end of your argument, it isn't followed by the consent of a consecrated life. Base and harmful theological views are not carried to their logical conclusions, and the true and helpful ones do not have the support of a fervent spirit. Persons who differ world-wide in theological doctrines are found having many deep sympathies in life, and going hand in hand when some great calamity touches their common human heart; and many a man who thinks your theology dangerous and infidel, still speaks well of you, loves and trusts you, and wonders why you are not as base as your professed creed ought in his view to make you.

You all recall a story Channing tells of his boyhood,—listening to a powerful sermon on the lost state of man, and being so touched and alarmed by it, that he thought, to escape that, all amusements and pleasures and earthly business would be at once given up. He heard someone say, going out of church, "Sound doctrine; it's all true." The boy was terror-stricken at the impending crisis;—but he saw his father quietly sit down and begin to read the newspaper. Then he said it was not true; and he flung it all away from him forever.

If one really believed that most persons were to be *lost*, and if he could conceive what that word applied to the soul means, yet could go on with business or pleasure; could gather a fortune or join in the amusements of life, or smile; if he could give one moment's interest, or strength, or speech, or one dollar, to any other purpose, with such an end for his fellow-men confronting him, would he be a man? No, he would be a demon. And yet some of the tenderest and sweetest persons pretend to believe this. But nature is stronger than their pretended faith; their hearts and consciences and practical good sense correct and deny their faith.

Religion is bound more and more to be simple righteousness,—a true spirit, a pure heart, an honest life. These are being accounted the only religion worth having. Broad and earnest and consecrated men everywhere are coming to see this and to say it. What is being whispered here and there in this generation will sound in trumpet tones to the next. I want young persons to have that view of religion, which in the end must triumph, and to help make it triumphant. And this is precisely the view of religion which this little body of our faith has always taught. Whatever else we have emphasized or slighted, upon that point there has been no variation. Not one of our preachers but has put above every other characteristic of our faith, or article of our creed, as the beginning and end of it all, just this,—the only true religion is righteousness, just simple goodness; and that there can be no substitute for that.

And this is the religion we cherish, we preach, and plead with you to accept, because it is the only religion which Jesus knew or taught.

When we begin to make our religion

something to live by, to make it a life *in* God, and not a theory about God, we shall find ourselves side by side with many unexpected friends, and that we are one with those we have been calling by hardest names, and deeming farthest from the Kingdom. Out of these little rivulets here and there in every sect, broad, earnest, true lives, born of the spirit and making for righteousness, shall flow a wide stream of fellowship, which shall sweep scattered flocks into one fold, and make them workers together with God. In many seasons of deep experience, of inexpressible joy, of overwhelming affliction, of great danger, of great longing, when nothing will satisfy us but a sense of the living God, of great temptation when nothing will give us peace but finding ourselves in the path of duty,—the Infinite Father, as He looks down upon men in the East, in the West, in the North or the South, finds a multitude no man can number, who have escaped from the dogmas of theology and found themselves one in the true religion. God be thanked, all true religion is one. It is the *life* which all good men have striven to attain. It is that one religion, which, the earth over, is pure and undefiled, wherever a child of God visits the fatherless and widows in their affliction, and keeps himself unspotted from the world. And this is what outlives all discords of the sects, and the changing doctrines of theology.

Read the memoirs and devotional writings of those who felt that spiritual realities were no doubtful visions; read the records of their inner life; hear them tell of the struggles, the temptations, the triumphs of their souls; and do they not speak of a real and glorious life which, above and beneath all diversities makes them one? Some unseen hand seems ever fashioning them into one and the same likeness.

O glorious and triumphant day, when the divisions are forgotten, hushed in the grander activities, when man has learned that there is but the one religion of simple goodness, for which there can be no substitute, and that *in every nation, he that feareth God and worketh righteousness is accepted with Him.* To that one religion would that we might here and now be consecrated!

The story runs that once Whitefield preached from this text, and with his hands and eyes directed to the heavens, he began, "Father Abraham, Father Abraham, whom have you with you there? Have you any Catholics? No. Have you any Protestants? No. Have you any Episcopalians? No. Have you any Presbyterians? No. Have you any Anabaptists? No. Whom have you there? Are you alone in the glory of the heavens? And the answer came sounding from the skies, 'In every nation he that feareth God and worketh righteousness is accepted with Him.'" Here surely is the nation, and here is the generation, to make such a view of religion triumphant.

My young friends, this is a faith for young persons, because it is pre-eminently the faith for you when you grow old. It is a religion of life and for life, because it is pre-eminently a religion for death. It is a religion for the present, because it is a religion for the future.

It has fallen to my lot to see many men in bitter experiences, when there's little to be said, and all that a man can do is to stand, as billow after billow rolls up against him; but there is nothing which helps a man to stand like this simple religion of just having tried to be faithful as day after day opened to us its duty. What have we to think or fear about the future if we walk with God to-day, and are happy to believe we carry into that future the actual quantity of righteousness we have attained unto here?

DR. MARTINEAU'S "STUDY OF RELIGION."*

Since the appearance, three years ago, of Dr. Martineau's masterly work,—"Types of Ethical Theory,"—the religious and philosophical worlds, alike, have awaited with deep interest the fulfilment of the promise then made, that the treatise upon Ethics would be fol-

*"*A Study of Religion.* Its Sources and Contents." By James Martineau, D. D., LL. D., 2 vols., pp. 800. New York: Macmillan & Co.

lowed by a kindred work upon Religion. That work is now given to the public under the above modest title. The two large volumes devoted to the discussion of the theme, are the ripe fruit of an unusually long life given by a master thinker to the solution of the kindred problems of Religion and of Philosophy. We can but think the final verdict of competent criticism will be to place this latest work of Dr. Martineau among the most valuable and permanent contributions of modern times to philosophic religious literature.

That the age greatly needs the voice and pen of such thinkers, and upon such themes, is patent to every one who has watched at all carefully the trend of contemporary thought. The great emphasis placed upon the physical sciences has had the effect in many quarters to depreciate everything not found in the realm of the physical, and to relegate to the field of the "Unknowable" whatever could not be touched and tasted, weighed and measured, that is, subjected to physical or sensible tests;—whatever, in a word, was not content to report itself in terms of matter. In such an atmosphere the subjects of philosophic thought and the objects of religious reverence alike, suffer eclipse or depreciation; philosophy proper is described as fruitless speculation; and the meaning of the word *religion* is "watered down to the quality of the thinnest enthusiasm." God becomes merely a synonym for nature, the "laws of God" for "laws of nature," and anyone who recognizes law or regularity anywhere still has his God, and must not be called an atheist, though he finds in nature no trace of an ordering mind.

Against all such "watering down" of religion, Dr. Martineau enters an earnest protest. The religion whose "sources and contents" he proposes to study, he defines as "*Belief in an Ever-living God, that is, of a Divine Mind and Will, ruling the Universe and holding moral relations with mankind.*" Religion, thus defined, he regards as at once a mode of thought and a mode of feeling, these being not two things but two aspects of the same thing, which only an artificial analysis insists upon separating into two, calling the intellectual side a theology and the affectional side alone religion.

No believer in religion as a crucial power in human life and history, who is sufficiently trained to follow the argument through the depths of philosophic learning and thought into which it leads, should fail to read these masterly volumes; better still if all such will give them, not simply a reading, but a careful study.

The work, we are sure, will speedily find its way to the shelves of all of our more thoughtful and scholarly ministers; and it will also certainly be read with deep interest by many of the broader and abler ministers in all religious bodies.

But the subject treated is of practical value to laity as well as clergy; and the rich treasure of logical acumen here devoted to a study of the "Sources and Contents of Religion," would, we are sure, be prized by many men and women whom lack of time, of money, or of literary preparation, will deter from attempting so large, expensive, and erudite a work. It has been thought that a brief summary of the argument of the volumes might be welcome to such, and might, in some cases at least, result in a study of Dr. Martineau's work at first hand.

The work naturally divides into six sections, namely:

(1) A Preliminary Section, the purpose of which is to investigate the conditions and limits of human knowledge in order to be able to answer the questions: *What can man know?* Can he know such transcendental objects as are included in the above definition of Religion? The latter being answered in the affirmative,

(2) The *Human Intellect* is questioned to see *what knowledge of God*, if any, it can furnish; and it is found to give knowledge of God *as Cause*.

(3) The *Moral Constitution* of man being interrogated in a similar manner declares the existence of a God *of Holiness.*

We have thus found the grounds of a

philosophic Theism. But from a study of the same parts of man's nature, namely, the Intellect and the Conscience, other thinkers have deduced two systems of belief antagonistic to such a philosophic theism; these systems, therefore, and their claims to credence are examined under the heads: (4) *Pantheism*, and (5) *Determinism and Free Will.*

Finally a section is devoted to one of the most important of the satellite beliefs which are usually found attendant upon faith in a Supreme Being, namely: (6) *Immortality.*

Our summary will follow this order. In its preparation, free use has been made of Dr. Martineau's language whenever that was available for the end in view, but knowing how difficult is the task of representing an author's exact thought, in a comprehensive treatise, by brief quotations, quotation marks have, as a rule, been omitted. Those who wish to be sure of Dr. Martineau's precise phraseology at any point, therefore, will need to consult the work itself. No pains has been spared, however, to reproduce the author's general line of thought and argument as exactly as possible within so limited compass.

I. Preliminary. The Conditions and Limits of Human Knowledge.

Having defined religion as "*Belief in an Ever-living God, that is, of a Divine Mind and Will ruling the Universe and holding Moral relations with mankind,*" the purpose of the "Study" is declared to be "to find in the constitution of human nature the inmost seat of this belief."

But at the very threshold of a study of religion as thus defined we are met by a philosophic question concerning the form and conditions of knowledge. "An Ever-living God," "a Divine Mind and Will," "Moral relations between that Will and mankind," all these are transcendental themes, not reporting themselves through the senses, and not capable of definition in terms of physical science. Can man, therefore, know them in any such sense as to justify religious belief?

What is knowing? A kind of thinking; yet not all thinking is knowing, but only that kind which reports itself in the form of judgments. Of the two forms of judgment, the Analytic and Synthetic, only the latter proves adequate as an instrument for acquiring new knowledge; but on analyzing a synthetic proposition we find that it resolves itself into variations of sense-perceptions or affections, and thus cannot give us knowledge of things external to itself. Is there any means of getting beyond the self in our knowing? If not, religion, as defined by Martineau, is an impossibility, since the mind cannot believe in what is absolutely beyond its knowledge. In the investigation of this question of knowing, our author brings before us in critical review the theories of such thinkers as Kant, Fichte, Schelling, Hegel, Schopenhauer, Helmholtz and the Mills, father and son. Each of these philosophers, going to the human mind with this question of knowing, finds in the deliverances of that mind, not only mental states,—sensation, perception, etc.,—but a recognition of the ego and the non ego, i. e., a self and other than self (or an objective as well as a subjective world); a here and a there, or space; a now and a then, or time; phenomena and their cause, or causality; qualities, and the substance in which they inhere. Can these deliverances of the human mind be trusted? Are all these,—an external world, time, space, causality,—anything more than ideas in the mind itself, and is there any proof that there is any external reality corresponding to them more than to the mental deliverances in dreams? A careful analysis of the answer and grounds of the answer given by each of the writers named, together with an independent study of mental activity in an act of perception, leads our author to the conclusion that mind, the self, the ego, can know both self and other than self, an external object as well as internal subject.

Having thus disengaged ourselves from the self-enclosure of subjective idealism, and owned the presence of objects not made by our own conscious-

ness, what then? Though the outer world be no dream of our thought, but a real scene, conditioning our experience and affected by it, still what guarantee have we that it is what our belief represents it to be? It is possible to say that that world can tell us only what our ways of thinking are shaped to admit. Our minds being constituted as they are, we think in our present fashion; were they constituted otherwise, we should think in a different fashion, though beyond us no corresponding change were made. We should in each case be liable to feel the same intuitive certainty; yet in one of them, perhaps in both, the trust would be illusory. The possibility thus suggested that even our ultimate principles of cognition may be out of joint with reality and justify no predications about things as they are, has found a place both in ancient and modern philosophic writing. Appearing in various forms, as "Man the measure of all things," "All we know is phenomena," and the Spencerian doctrine of the "Unknowable," all the varieties may be summed up under the general head of the *Relativity of Human Knowledge.* The grounds of this doctrine Dr. Martineau proceeds to investigate; premising, however, that whatever efficiency the law of relativity may be supposed to have (as a caution against an illusory pretense of knowledge) must, in its application, tell impartially on the *whole field* claimed by the human intellect. It subjects our *sensible* apprehensions to precisely the same insecurity as our postulates of *thought;* so that our readings of *phenomena* have not the least advantage over our underlying *ontological beliefs.* If I am at the mercy of my own intellectual constitution when I trust my idea of *space*, of *substance* or of *cause*, and of my moral constitution when I accept the reality of *obligation*, I am no less at the mercy of my percipient constitution when I register as facts *the forms, the weights, the features, the movements* of the *physical world.*

In all knowledge there must be two factors, a person to know and a thing to be known, and the knowledge resulting is the mode in which the constitution of the latter affects the faculty of the former. Knowledge is therefore *a relation* between the knowing subject and the known object and *knowing* is *relationing in thought.* Of course these definitions shut the mind off from knowing what cannot enter into thought relations. To talk of "knowing" "things in themselves," or "things as they are," is to talk of not simply an impossibility, but a contradiction; for these phrases are invented to denote what is in the sphere *being* and *not* in the sphere of *thought;* and to suppose them "known" is *ipso facto* to take away their assumed character. In like manner to talk of knowing the *absolute* involves a contradiction in terms, since *the absolute* means the *unrelated* and knowing is *relationing.* In being known, therefore, the absolute would cease to be the absolute. But in being debarred from knowing the absolute we are not debarred from knowing *noumenon*, and *this*, not the absolute, is the antithesis of *phenomenon.* A phenomenon is *an observed change.* To be a phenomenon therefore it must be observed or known. And it is further true that without phenomenon nothing could be known, since without change both the mind within us and the world before us would be locked in an eternal sleep, in which neither could communicate with the other. But this is not the same as saying that all we can know is phenomena. In making us aware of the changes in and around us, phenomena can and do in every instance make us *also* acquainted with a *permanent ground*, the correlative of changes, without which they cannot be conceived, which is contained in their very meaning, and which has all the certainty belonging, not simply to their actual occurrence, but to their possibility. We know the changes by their turning upon this permanent: we know the permanent by the changes that break its uniformity: one and the same intellectual act therefore puts us in the presence of phenomenon and noumenon, change and permanence.

Even Herbert Spencer admits that it is impossible to present phenomena in

thought or language without the assumption of entities to which they are related; especially without referring them to a Cause or Power whence they issue. Nay the very conception of them as Relative, and of relativity itself, he holds, involves at the other terminus of the way, the *Absolute* as a necessary cognition. He does not question the reality of these noumena; our thought, he says, does not delude us in its report of their existence; but there its capacity stops. We know *that* the absolute power is, but not *what* it is? But is it possible to have assurance of a real existence, which yet remains to the end an utter blank? By calling this existence a *Power*, surely Mr. Spencer removes it by one mark from the unknowable. But further he says we are obliged to regard that power as "omniscient," as "eternal," as "one," as "cause manifested in all phenomena," a list of predicates which surely leaves it no longer "unknowable."

Having thus examined the modern doctrine of nescience or agnosticism with regard to metaphysical truth in its three forms: viz., *the idealism* which limits our knowledge to the interior line of our own consciousness; the principle of *the relativity of knowledge;* and the maxim that all *we can know is phenomena;* Mr. Martineau concludes that in no instance has the attempt proved satisfactory to explain away or render untrustworthy the intuitive beliefs which are the concomitants and conditions of our phenomenal experience.

With reference to the value of these intuitive beliefs, or of the intuitive witness borne by consciousness to the presence of a world beyond the contents of that consciousness, Mr. Martineau calls attention to a marked change in the canons of philosophical judgment. Till the middle of the last century the ultimate security of our knowledge was assumed to rest upon a few given or intuitive cognitions, not preceding experience, but elicited by our first experience and shaping it into a judgment. It was generally agreed that, if any judgments could be shown to be original and intuitive, their authority must be considered beyond question, and what they told us be valid for the reality of things. Accordingly if a philosopher desired to weaken their authority, he proceeded—like Locke and Hume—to strip them of their *a priori* or intuitive pretensions, and reduce them to empirical rank. This is still the method most in favor with the English empirical school, which is a virtual admission that if a judgment is to be impeached, it must be shown to be fabricated by experience, and that, so long as it can hold its ground as *intuitive*, it is entitled to be believed. Here we have a healthy faith remaining in the veracious structure of the human mind, and a willingness to trust its verdict so long as that verdict can be really had. Since the time of Kant, however, a different canon has prevailed in Germany, and wherever the German philosophy has been dominant. Kant treated the *subjective* character of intuitions as their *condemnation* for purposes of objective ontological knowledge.

They are forms, he held, in which we are made to think, and into which we must cast whatever of thought material is given us; they supply the law of our perceptive and intellectual life, and maintain it as a consistent and coherent system in itself; but that anything real corresponds with these forms, which lie in us and not in the world, we have not the smallest reason to believe. To this Mr. Martineau answers: Neither have we the smallest reason to *disbelieve:* and *that*, as has been shown in a previous chapter, is indispensable for the justification of metaphysical skepticism. To demand *a reason* for assent to a *primary* belief is to insist that it shall not be primary, but secondary. It is certainly impossible to *prove* that our thinking functions are organized in right relations with the scene in which they feel and act; and if any one chooses to suppose that they are sources of mere illusion, he must be allowed to enjoy his humor. But the older presumption will still prevail, that what is inevitably thought is in accord with what really is; and that intelligence is not the mere

creator of a dream. Our true course, therefore, is to avail ourselves of the empirical psychology to the limits of its honest analysis of acquired combinations; and beyond these limits to trust, as valid intuitions, the residual beliefs inherent in our mental constitution.

The conclusions to which we have thus been led are: (1) That the two sources of knowledge are intuitions and experience; (2) That the former are primary beliefs, elicited by experience, and entitled to the same reliance as the phenomena apprehended with them in one act of thought; (3) That through intuition the mind transcends the limits of self-knowledge and finds access to realities not apprehensible by sense-perception alone.

The way is thus open to the inquiry, What can the mind discover as to the one great central object of religious belief, namely, an Ever-living God holding moral relations to man?

All religion resolves itself into a conscious relation, on our part, to a higher than we; and, on the part of the rational universe at large, to a higher than all, i. e., to a mind supreme above the whole family of minds. The conditions of such Supremacy are two-fold,—(1) Dynamical, consisting in the command of all methods needful for the accomplishment of contemplated ends. (2) Moral, consisting in the intrinsic ascendency of the highest ends, infallibly conceived and externally pursued, as the springs of the divine Will. In treating of the former we have to do chiefly with the relation of God to *Nature*,—the sole theatre of any possible power that can be supposed to limit or dispense with His. In treating of the latter, we deal with His relation to *Man*, and in a secondary degree to the other sentient beings of our globe,—as the only sphere open to our observation in which character can play a part, and a righteous government appear. These two fields really exhaust all that we can seek or really desire to know of things divine; for although to these two aspects, of God as *Cause*, and God as *Holy*, we might add a third, of God as *Judge*, in order to determine the question of a life reserved for us beyond death, yet this is evidently an integral portion of the moral problem embraced under the second head. The two great problems before us, then, are, Do we find in nature traces of God as Cause, and in human nature and life similar proofs of the existence of a God of Holiness?

To Dr. Martineau's discussion of these two problems, the next two papers will be devoted.

ELIZA R. SUNDERLAND.

ELIZABETH GASKELL AND CHARLOTTE BRONTË.

The novels of Mrs. Gaskell are perfectly pure, noble in motive, always sweet and wholesome. and full of what is best in human life. George Sand paid her the just tribute of saying: "She has done what neither I nor other female writers in France can accomplish —she has written novels which excite the deepest interest in men of the world, and which every girl will be the better for reading." She wrote with the heart of a philanthropist, on large themes of social interest, and with a woman's insight and generous purpose. Her novels, however, are admirable specimens of good literary style; and they are artistic, both in motive and execution.

Mrs. Gaskell wrote "Mary Barton," "Ruth," "Cranford," "North and South," "Sylvia's Lovers" "Wives and Daughters," and a biography of Charlotte Brontë. She was not so great a writer as Charlotte Brontë or George Eliot, had not their genius and greatness of artistic creation; but she was delightful in describing homely life, and she did it in a manner very interesting and with a most genial spirit. She had humor, and she had a pathos which was carefully guarded and wisely used. The domestic and homely life of her time, especially the life of the working people, are described by her as by no other, with a fine touch of cordial good-will and a generous love of what is good in human beings. Her artistic talent was of a high order, though not of the highest, for it was not ambitious or forth-putting. She loved quiet,

homely things, and did not build her edifice of art for ornament merely, but for the daily use of her fellows. With all the artistic finish and polish, and symmetry of conception and execution which have been given to the novels of recent years, few of the later novels are so enjoyable, so pure in purpose or so touched with human worth, as Mrs. Gaskell's "Ruth," "Mary Barton," and "Sylvia's Lovers." These novels reveal a womanly heart and mind in their creator, that were not warped by intellectual ambitions; but out of which flowed a pure stream of human tenderness and aspiration.

Original and unique was Charlotte Brontë, and in a far higher sense than was Mary Mitford or Elizabeth Gaskell. Her novels are far from being perfect in an artistic sense, and they are marred by narrow insights and by a want of true knowledge of human nature; but they have the touch of greatness which comes of a genius sufficient unto its own purposes. She had seen little of life, her observation of human nature had been limited, her views of life were provincial, and she had not the culture which gives a fine poise to artistic work, when she first began to write; but she had what is more important than all these, the creative instinct of a true poet. Her studies of character were imperfect, and her personages are unnatural and not sharply defined, oftentimes; but she was aflame with passion in every book she wrote, with passion that could not be contained in any conventional forms, and which expressed itself in strong and resolute creations. As stories, or as narratives of the deeds of men and women, her novels are defective, and she had not a sustained and interesting method of presenting scenes and persons. She had a strong sense, however, of the poetry and the passion of life; and she made these the substance and the quickening power of her novels. She wrote out of the depths of her own nature, for there were truths in her mind and heart which must be uttered, and from no longing for literary fame. To Harriet Martineau she said: "I have not accumulated, since I wrote 'Shirley;' what makes it needful for me to speak again; and, till I do, may God give me grace to be dumb." She lived her own books as she wrote them, and they all grew out of that intense life of absorbed passion which she lived there on the bleak Yorkshire hill. Because of the deep feeling, the unusual experience, the strong sense of the supernatural, and the unique genius which they contain, the novels of Charlotte Brontë will live on when the works of those far more popular will have been forgotten. She was the Shelley or the Keats among novelists, dying before her time, with sad and painful elements in her life; but gifted with a genius so fine that it will grow more and more into the favor of the world, until she will have a place among the greatest of the prose-poets of fiction.

Charlotte Brontë was only thirty-nine when she died, and her genius was still developing with a promise of a rich and fruitful kind. She found a faithful biographer in Mrs. Gaskell, whose memoir revealed to the world the pathos and sadness of the life which Charlotte lived in Haworth; and the strange cruelty of it came to be felt by all who could love and admire genius. Even to the very hour of her death a malignant fate pursued her, and she found in her husband a jealous tyrant rather than a lover. Her life has made an appeal to the world like that of Charles Lamb, and it has been found to have a more pathetic and tragic interest than any novel. The strange and sad story of her life, so pathetic and so tragic, and with such gleams of light and beauty of human affection in it, would of itself keep alive her novels, and cause many to read them from curiosity. These novels, however, require no factitious addition to their own merits to cause them to live as among the choicest products of genius.

GEORGE WILLIS COOKE.

The sages and heroes of history are receding from us, and history contracts the record of their deeds into a narrow and narrower page. But time has no power over the name and deeds and words of Jesus.—*Channing.*

A JEWISH RABBI ON ETHICAL CULTURE.

A LECTURE DELIVERED IN THE SYNAGOGUE OF B'NAI JEHUDA, KANSAS CITY, BY RABBI HENRY BERKOWITZ.

During the past week the people of our city were invited to affiliate themselves with a religious movement which is organized under the name of "The Society for Ethical Culture." Through the kindness of some prominent gentlemen here we were afforded the opportunity and the pleasure of hearing two lectures by Mr. Salter, of Chicago, in which he set forth "The Basis of the Ethical Movement" and "What It Has to Offer in Place of the Old Faith."

It was noticeable that many of the gentlemen who issued that invitation were Jews, some of them members of this congregation. It was noticeable also that most of those who attended the lectures were our people.

I cite this fact with pleasure, because it is evidence of the eagerness of the Jewish mind to grasp the light from every possible source and get enlightenment upon the problems of existence that center in religion. It bears witness to the fact that the modern Jew is not hidebound or made untractable by his creed, that no ecclesiastical hierarchy limits his coming and his going. We have windows or doors on all sides of our synagogues. We want the atmosphere to be pure and invigorating; we want the fresh light of new knowledge to stream in upon us from every direction. It is quite natural, therefore, that the Ethical Culture movement should interest the Jewish people, coming, as it does, with the assurance on its lips of absolute tolerance for all religions, proclaiming itself to be not their opponent, but their ally, inscribing upon its banner the very same insignia that have blazoned out through the ages upon the standards of Israel: "Righteousness and Charity."

The purpose of the society, as we learned, is to stimulate men and to help them in the culture of ethics and morality, and to bring them nearer to the realization of the highest ideal. To accomplish this great purpose it pursues the very same methods that we are using, that all the churches are using, to reach the same end. It organizes its followers, as we do, in works of practical benevolence and education. It gathers them for instruction, mutual helpfulness and inspiration. The special work which the society has taken upon itself is the furtherance of the kindergarten system, technical education, and tenement house reform in New York, and kindred humanitarian and philanthropic labors.

One of the methods which we use for the moral and spiritual culture of the individual and the race, the most important and effective of all our methods, worship, is, however, rejected by the members of the Society for Ethical Culture. In this respect we differ from them entirely and most emphatically. "Prayer," said Mr. Salter, "is, as far as we know, a useless expenditure of human energy." "Prayer address is impertinent, a belittling of that solemn mystery in the bosom of which we, and this whole world rest." "Prayer to God involves a double vice. First, distrust of the beneficence of that order through which He is already manifested and which holds fast whether we pray or not; second, a despair of ability to act as approximate causes and to bring about the results we wish, ourselves."

There are many persons in our midst, I know, who applaud these sentiments about prayer. Those who, however much they may disturb other people, and however much they may offend against good taste, make a habit of coming into the synagogue only to hear the lecture, and those who, while they remain through the service with an expression of patient endurance upon their faces, yet do not give their minds and their hearts to worship, these will naturally applaud such sentiments about prayer. But one who has thought the matter out, still more, one who has felt it out, who has had the current of his being moved by some mighty impulse of joy, or of grief, he cannot applaud these glib assertions about prayer. He knows that they are false and baneful as they are false. The genuinely religious nature feels itself outraged; the hundreds and hundreds of thousands of those who,

in all sincerity, with heart and soul and might and intelligence, worship God, to them it is blasphemy to say that prayer is impertinent.

The assertions of the advocate of the new school are, I am firmly convinced, one-sided in statement, superficial in thought and specious in argument.

They are one-sided in statement because prayer is spoken of only in the sense of supplication, a begging for the fulfillment of our wants and wishes. Nothing is said of the prayer which is purely the exaltation of the human soul through beauty and harmony in words that bear it aloft upon the pinions of devotion into the bright light and the glowing warmth of the source of all spirituality. Nothing is said of the spontaneous and soulful bursts of adoration with which devout human beings contemplating the greatness of creation, the marvels of the universe, bow low in pious humility before God. Nothing is said of the outpourings of grateful and appreciative hearts as they glory in the sweets of existence, delighted in the sense of being, itself, in the largeness of the joys and the privileges of life, in the benignity of the Heavenly Father. Nothing is said of the sublime sense of awe which in the presence of the wonders and the harmonies of the universe rests with the oppressive load of an unbearable silence upon the heart until it forces itself into expression and pours itself forth in prayer, in anthem and in praise. There are eighteen words for prayer in the Hebrew, expressing beautifully and aptly as many different phases of worship. Excepting one, the speaker knows nothing of all these.

The assertions are not only one-sided in statement; they are superficial in thought. The thought is directed solely towards the immediate effect of prayer. The sweep of nature's mighty phenomena must be reversed. God must hear and yield. He must, so to speak, bend the heavens and come down to gratify every capricious wish, else prayer is to be considered "a useless expenditure of human energy," "impertinence," involving a double vice, distrust in the beneficence of God and despair of ourselves.

Not only is the thought superficial, but the argument is specious and shallow. It is based upon a logical fallacy. The premises are: Men have prayed to avert lightning, floods, pestilence and other casualties. These have been shown to be unaffected by prayer, the effects of natural law. Therefore, the conclusion is, all prayer is of no avail. The fallacy here lies in the inference that natural law is not subject to the will of God. But the Creator is greater than anything He creates. While it is true that our recognition of the domain of natural law has been very much widened and the supernatural been driven further and further back, yet it is not true that God has been, so to speak, driven out of the world. His will is still above natural law, supreme, and the falling of every leaf, the sighing of every breeze, the events of every life must be within the grasp of His almighty self-conscious will, all the more indeed, since in a world dominated by intelligent law, it is not possible that anything great or small can be astray or outside of the dominion of that law.

The ethical culturist declares that God cannot be influenced by prayer. I do not see how he can be so bold. That is something entirely beyond finite ken. We do not know whether prayer influences or does not influence God, but this we do know, that he has gifted us with the sublime capacity and impulse for prayer, that in moments when we best recognize our dependence upon His superior power and love, we are drawn to Him in devotion even as a child to its parents. It is as natural for us to come to God with all our heart's burdens as it is for a child to come to its parents. It is as natural for you to speak out in prayer your joys and griefs, your hopes and wishes, your disappointments, your yearnings, your wants, as it is natural for the birds to chirrup out their melodies to the rising sun or for the insect world to hum out its lament to the dying day. The capacity for prayer is the most glorious evidence of the divinity of man's nature; the exercise of prayer is

the purest, loftiest, most exalting that man can engage in. It is that upon which the heart best thrives. It is sustenance to the soul as food is to the body. You may feed the soul with other food, but not forever. Without this moral nourishment the moral faculties become blunted, the spirit deadened. Pray to God! If you cannot, if you have forgotten how, try to learn it again. Place yourself consciously in the presence of the universal mind and heart. Commune with your Maker. It is the grandest, most uplifting, most heavenly privilege with which you are blessed. Not in arrogance, but in humility; not impertinently demanding your will, but as a child submissively acknowledging the Divine supremacy even while speaking your wants; humbly and trustfully leaning upon and resting upon the superior wisdom "that doeth all things for the best"—such prayer is the luxury of the soul. Such prayer does not weaken, nay its every repetition strengthens our trust in the beneficence of God's government through which He is manifested and which goes on whether we pray or not.

Prayer, as we well know, instead of being a waste of human energies, is in its proper application the very highest application of human energy. This we may repeat with most positive affirmation, that though we know nothing about the effect of our prayer with God, we do know its efficacy with men, and that it exerts an influence for good such as nothing else in the world does or can. "The absence of prayer," says the Talmud, "is a sign of the absence of culture." [Sotah 22]. The ethical culturists are overleaping their mark. They would give us the best culture, and yet disdain to use the best means of culture. The educational influence exercised by prayer reflexively upon the worshiper cannot be estimated. "It has been observed," says Lecky, "that prayer by a law of our nature and apart from all supernatural intervention, exercises a reflex influence of a beneficial character upon the minds of the worshiper. The man who offers his petition with passionate earnestness, with unfaltering faith, and with a vivid realization of the Unseen Being, has arisen to a condition which is, in itself, eminently favorable both to his own happiness and to the expansion of his moral faculties." [Hist. Europ. Morals, Vol. I., page 36]. Even Professor Tyndall says: "In its purer form, prayer hints at a discipline which few of us can neglect without moral loss." [*Popular Science Monthly*, Nov., 1872]. Never is a man nearer to himself, nearer to truth, to sincerity, to honesty, to virtue, to purity, to God—than when in the secrecy of his closet or anywhere under the impulse of the noblest emotions he surrenders himself to the act of prayer. Never do the highest and best traits of his being shine out more luminously than when he is in the quiet of the sanctuary, impressed by the imposing forms of architecture and their esthetic embellishment, yielding his soul to the sweet strains of music that bear it hither and thither upon the heaving billows of changing emotion, lending his mind to a participation in the loftiest of thoughts, to the awakening of aspirations towards the ideals of beauty, truth and goodness, giving up his whole heart to the fervor of earnest, honest, joyous worship. At such times we rise to the clearest conception of the meaning of infinity and of perfection in wisdom and in goodness, for in worship we apply these conceptions to the Creator; and so far from our thus belittling the solemn mystery about us, there is an expansion and unending growth and development of all our thought and comprehension of God's universe. Instead of filling us with distrust and despair, worship stimulates the will as nothing else can, renews and fixes our determination to pursue the right, gives us heart to do our duty in life, strengthens our allegiance to the ideal, and makes us able to so develop our manhood and womanhood that our lives shall be patterned after the perfection of God.

For men and women to meet together for the purpose of sinking their selfish aims and thoughts and giving themselves up to the one simple, pure, ideal act of worship, oh, what a tender brotherhood of hope and sympathy does not this

form! When heart is beating in unison with heart, voice attuned to voice, and all their beings flowing together in the current of the same pure emotions, what an opportunity is this, what a medium for achieving the ends and aims of moral culture whose basis rests in the brotherhood of men under the common fatherhood of God! Yet the new movement discards worship as "impertinent," as "a waste of human energy!" "We want," says its advocate, "poetry, art, pictures, sculptures and songs in sympathy with our ideas and embodying our aspirations." He calls for all the aesthetic agencies that avail to lift men to higher planes of thought and feeling, yet the best of all these agencies, worship, he would discard.

From all this we see, my friends, that the ethical culture movement, instead of offering us anything new or in addition to the faith we hold, proffers only that which is already ours, robbing us, however, of the one precious element of worship. Are you able, ready and willing to give it up? Is it truly your conviction that prayer is "impertinent" and "a waste of energy"? If so, and only then, you can become a consistent member of the new church. If not, your place is here. It is true that Judaism is stigmatized by the ethical culturist as a "race religion, a pure, a lofty religion, but still a race religion, and one to which a man not born a Jew is little attracted." There is faint recognition in these words of the fact that those very advanced truths with which ethical culture plumes itself have been taken by the Jew professor, Felix Adler, from his native Judaism. There is faint gratitude expressed for the fact that the Jew, by holding intact his race, has preserved through centuries of woe this very religion which is the nourishment of all hearts to-day. Those who are not born as Jews, says Mr. Salter, are not attracted to Judaism. But the name Jew clings to them still. The world holds us down to our accountability. It is cowardly, disloyal, to join the new movement merely for the sake of, or in the effort to get rid of, that stigma, which bigotry and superstition have attached to the name of Jew. If you would be true to the ideals of the highest morality, as both Judaism and ethical culture would have you be, then you must before all else be sincere. If you can sincerely do so, then join the new movement; but do not let fashion, or policy, or any secondary and untrue motive dictate. I should be proud to see you take up those humanitarian schemes which the new school fosters. Already you are active workers in charities, hospitals, schools, asylums of all denominations. The world needs no demonstration of the fact of the breadth of Jewish charity. That is proverbial. But if there is good work to be done in a new direction, I would be first to lead you into it. As a religion, however, the new movement has nothing new to offer you. It will be your part then to stand by your colors and never forsake them. If you can discern any blemish on your flag, why, labor to purify it, to make Judaism attractive to all men. Stand by us, young men and young women of the new generation; help us clear prejudice from the world, so that the beam shall be removed from the eye which seems to see something unattractive in our Judaism, which is, indeed, the dearest, the most rational, the simplest of all faiths,—to-day a living, vital factor of good in the world, and destined to become yet more potent than ever it has been in its great history.

JAMES FREEMAN CLARKE.

Long years were thine, O soul devout and true!
And yet we, troubled, say,
"Why should this needed presence leave the earth,
This spirit pass away?

"Why should he go, whose years on earth but brought
Each one an added gain
Of wisdom, and of love, and power to work
With hand and heart and brain?

Of some we say, "They needed rest; depart
In peace, O souls, and rest!"
But he was one who gave to us his peace,
Whose very presence blessed!

"Not without comfort," said the Master once,
"I leave my loved ones here."

And thus with thee, O wise and tender heart,
O friend we held so dear!

For this at least we know, such souls as thine,
So full of work and love,
Whose life seemed but begun, not ended here,
Must find a sphere above!

Is it for this, that we of little faith,
Should better find the door,
That thou, in whom could be no death at all,
Hast gone the road before?

Thy steps have gone before; with greater faith
We strive to follow thine.
We hear thy dear voice calling through the dark,
With love and help divine.

Through thee God's heaven doth seem more true and near,
His love less strange and far,
And thus thou art not less, but ever more,
Our light, our guiding star!

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Dresden, Germany.

THE INGERSOLL-GLADSTONE CONTROVERSY.

In late numbers of the *North American Review* have appeared two notable articles upon Christianity, or rather upon the validity of certain doctrines and inferences called Christian and commonly derived from the Bible. These papers follow the well-known discussion lately carried on in the same *Review* between Dr. Henry M. Field and Col. Robt. G. Ingersoll, the former as the representative of the Christian faith and the latter as the defender of Agnosticism. The present matter is, in reality, a continuation of the foregoing discussion, Dr. Field being succeeded by the Hon. W. E. Gladstone.

In so important a controversial rencounter great interest naturally attaches to the various factors entering into it, the disputants, the subject matter and the execution. It is the purpose of the present article to offer, from an independent standpoint, several critical observations upon each of these points.

1. The personal element: In the absence of any information to the contrary, Mr. Gladstone's connection with this discussion has the appearance of being that of a literary importation by the editor of the *Review*. He thus comes ostensibly as a reviewer of the Field-Ingersoll discussion, and as the champion of Orthodox Christianity. Mr. Gladstone is a trained debater, and a professional dialectician of international reputation. While seemingly not specially qualified as a theological or Biblical student, he is yet eminently fitted by reason of his wide scholarship and high intellectual character to enter such a controversy. Mr. Gladstone is a member of the High Episcopal Church, of England, and thus becomes naturally a defender of the orthodox Protestant interpretation of Christianity. While expressing himself as not willing to defend Calvin's ideas "all along the line," he yet finds himself closely in sympathy with opinions of orthodox Christians.

Col. Ingersoll is a lawyer of high intellectual abilities. His personal and argumentative peculiarities are so well known as scarcely to need description here. With great acuteness of discernment, an incisively stated, if sometimes shallow, logic, and an unexcelled mastery of rhetoric, he stands as a foeman worthy the attack of any forensic steel. His limitations are that he is not a Biblical scholar, is not widely read upon Old Testament matters, and has much more of the training and habits of a partisan than of a painstaking investigator. Perhaps Col. Ingersoll's special fitness for such a discussion is more apparent than real. His popular expositions of the "Mistakes of Moses" upon the lecture platform showed his salient limitations and deficiencies as a safe or even studious interpreter of Biblical literature, while much of the same spirit and methods there used unavoidably enter into this controversy. His strong points are a remarkable skill in debate, a pertinacity of opinion which knows no overthrow, and an intensity of conviction which favorably impresses the reader.

2. As to the subject-matter: While upon Gladstone's part there is, primarily, a defense of Christianity, yet there is little definiteness of purpose as to what is specifically to be proved. This

fault, or omission, is painfully apparent as the discussion advances, and leads Miss Elizabeth Stuart Phelps to point out how fatal to any satisfactory results is this original defect. The disputants enter upon the controversy with no common ground of agreement, either as to matter or method. There are no common terms of argument and no mutually admitted ground as to what is conceded to be true, or remains to be proven. This decision should have preceded all else. As it is, neither disputant is beholden to any mutually acknowledged premises. Each is entirely free in an encounter where freedom of action should be largely restrained in order to produce definite results.

As a consequence, Mr. Gladstone confesses that Col. Ingersoll's reply to Dr. Field leaves upon his mind "the impression of a battlefield where every man strikes at every man, and all is noise, hurry and confusion." But who is to blame for this? Presumably not Col. Ingersoll, since he is put upon the defensive of an attack throughout. Possibly Mr. Gladstone is not, but it would seem that he could have required some common ground of assent before proceeding with the discussion. Instead he seems to have been willing to enter the controversy discursively, as a free commentator and hostile critic. Hence Mr. Gladstone is forced to make for his argument a selection of "what appears to be the most formidable and telling assertions of Col. Ingersoll's," and proceeds to deal with them in that "serious way which the grave interests of the theme, not the manner of their presentation, may deserve."

He insists, also, that the argument which Col. Ingersoll "has to destroy is and must be the Christian argument, and not some figure of straw fabricated at will." He admits it is "a duty incumbent upon us respectively, according to our means and opportunities, to decide for ourselves, by the use of the faculty of reason given us, the great questions of natural and revealed religion," and that "they are to be decided according to the evidence."

Mr. Gladstone then proceeds to take up and controvert several of the statements made and positions assumed, by Col. Ingersoll in his reply to Dr. Field. These include a wide range, extending from Old Testament history and morality, and the Jewish conception of Jehovah, to Darwinism, moral responsibility for our opinions, and the teachings of Jesus and the Apostles. To Mr. Gladstone's criticisms, logic and illustrations, Col. Ingersoll replies at length and with great sensibility to the argumentative requirements and with an admirable spirit of willingness to meet the issues fairly.

It is not within the purview of this article to comment upon these rencontres serially, nor to attempt to say with whom lies the better of the controversy in any given instance. There remain now some remarks upon the spirit and method of the discussion itself.

3. As to the execution of this controversy: Mr. Gladstone insists at the beginning that Col. Ingersoll's reply is largely divested of "that calmness and sobriety of movement which are essential to the just exercise of the reasoning power in subject-matter not only grave but solemn;" and he is frank in saying that "denunciation, sarcasm and invective" constitute the staple of his work, and that if argument here and there peeps out he (Ingersoll) soon leaves it for "his favorite and luxurious gallopings." He refers to "the tumultuous method in which the Reply conducts, not, indeed its argument, but its case." He also offers as a stricture upon Ingersoll's method, that he does not aim to argue seriously from point to point but to set out in masses, without the labor of proof, crowds of imputations, which may overwhelm an opponent like balls from a *mitrailleuse.* Referring to a series of queries as to the evils of the world, Mr. Gladstone says their glaring fault is "exaggeration by mere suggestion." He also objects to Col. Ingersoll's contempt for authority by "cutting off from us all knowledge that is not at first-hand," and to his assumption of "an original and first-hand knowledge of all possible kinds of things," and ridicules the summary

manner in which Col. Ingersoll "can dispose in half an hour, of any problem, dogmatic, historical or moral," and his weakness for statements "developed out of the writer's inner consciousness."

These bits of descriptive estimation are given as illustrations of Gladstone's keen discernment of the methods and limitations of Col. Ingersoll as an argumentative advocate in the realm of Christian polemics; and it must be confessed they do no great injustice to the faulty methods and non-judicial spirit which characterize much of Col. Ingersoll's writings upon religious subjects.

Col. Ingersoll in turn gives us some fine samples of courteous retort, and exhibitions of strategy in avoiding the thrusts of his opponent or in nullifying their effect, by the boldness and quickness of his own counter-execution. In this respect he is equally frank with Mr. Gladstone, and is not less happy in returning bits of argumentative repartee of unusual Ingersollian brilliancy. Col. Ingersoll finds it difficult to understand some of Mr. Gladstone's mental processes, and says "it is curious to see how much ingenuity a great man exercises when guided by what he calls 'the rule of investigation as suggested by common sense'." He speaks of Gladstone as being "a man in the Nineteenth Century foremost of his fellow citizens in the affairs of a great nation upholding this barbaric view of God." (p. 630).

As to the serious execution of the arguments themselves we cannot here enter into any extended criticism. It must suffice to say that there is great ability displayed in the presentation of the arguments, much force in the thought, and the whole characterized by a strong and often brilliant literary execution. Col. Ingersoll's method of argument lacks repose and close discrimination of statement. He is too vehement in manner and his audacity of thought ill-comports with the subject under discussion, and this method is peculiarly unfortunate when exercised by one so notably deficient as he in information upon much of the history, literature, language and religious genius of Biblical times. Rabbi Mendes has made some discriminating comments upon this aspect of the discussion; while Miss Phelps says that Col. Ingersoll in Biblical scholarship is at least a generation behind the times. This is undoubtedly true, but how shall we describe, in comparison, Mr. Gladstone's shortcomings in this respect?

The most remarkable fact of this discussion is that neither of these distinguished disputants makes any reference whatever, either by its recognition in statement, or by implication, of such a thing as modern Biblical criticism. Mr. Gladstone doubtless does not care to enter upon that field of defense, for it has little in it to strengthen his position; while Col. Ingersoll is either ignorant of it, or, which is more probable, knows that the acceptance of its conclusions would silence much of his logical thunder, while it would leave his fervid declamation and passionate denunciation sadly out of place. This is one of the most fatal deficiencies and omissions of this discussion, viz.: that it is carried on with no recognition whatever by either party of the revolutionary results and conclusions of modern criticism as to the literature and history of the books of the Bible. Imagine such a controversy being conducted in the year 1888 concerning the correct interpretation of the Old Testament, but with an unbroken silence as to the recent startling light thrown upon it by students who have made its literature and history the study of their lives! What other than "warped, impaired and dislocated" results could be expected by reason of such conditions?

Col. Ingersoll's silence in this matter is all the more inexcusable since he is elsewhere so strenuous an advocate of science and of advanced human thought as the great interpreters of human history, and as the ultimate arbitrators upon all disputed points. He fails, also, in his attitude to recognize any law of Evolution running through the Mosaic and Christian religions, of the value of which factor in such a discussion Prof. Richard A. Procter gives us convincing testimony.

In closing, a few words seem pertinent as to the true significance of this controversy and its possible value as an illustration of religious progress. This discussion between one of the ablest defenders of orthodox Christianity and the arch-agnostic of the day makes clear,

1. The inherent weakness of the Orthodox interpretation of Cosmogony, and of its doctrinal basis of Christianity. The orthodox position has neither science, nature, human nature nor man's experience and history in its favor. In the endeavor to strengthen the Orthodox assumptions and positions, each succeeding appeal to these witnesses grows weaker and weaker.

2. The discussion shows that if Christianity is to be defended successfully it must be upon rational and reverent grounds, by adapting its methods of defense and illustration to the changed front of the world of knowledge and thought.

3. It demonstrates that Christianity, as interpreted by Unitarians and other Liberals, is the only tenable position, and one against which the shots of skepticism, materialism and agnosticism will fall harmless. Grant the premises of orthodox Christianity and its Calvinistic logic will bind one hand and foot, but deny its premises and establish rational ones instead, and the truth in Christianity can face the world.

The impression which comes home to one as he reads this controversy is that neither Mr. Gladstone nor Col. Ingersoll has engaged to tell the other "the truth, the whole truth and nothing but the truth" about Christianity. It is a bad symptom when either party to a discussion rarely makes admissions and concessions harmful to his own advocacy. In this case, evidently, neither has any "truth" to spare. And the reader cannot quite free himself from the suspicion that even Mr. Gladstone, who charges Col. Ingersoll with conducting a "case," is not wholly free from the same charge himself. In this respect both are equally guilty since both have "cases" which they seek to carry to a successful issue. The court where Truth sits will hear both arguments and then reserve her decision.

HENRY D. STEVENS.

AN INFERNAL EXHIBIT.

Says Channing: "Oh! did we know what men are, did we see in them the spiritual, immortal children of God, what a voice should we lift against war! The thought of man, God's immortal child, butchered by his brother!—this thought gives to earth the semblance of hell."

In the light of such a sober and just view of war as this, how painful and sad seem the efforts made on every hand to surround this horrible business with a glamour of attractiveness!

In an article on the Centennial Exposition now being held in Cincinnati, the *Commercial* of that city praises highly the display of inventions to destroy human life. It says:

The exhibition of the War Department and the Army Museum is now in excellent shape, and the space in which the exhibits are compactly and effectively arranged is visited every day by thousands of people. There is an attraction about this exhibition of the U. S. Army Department that appeals to every one. In boyhood weapons of all kinds were the charm of all youths, and in maturer life the old attraction lingers about them. The exhibition of the Army Department is a charming place to spend an hour or two. One may there see the various forms in which man's inventive genius has been exercised—all sorts of deadly weapons for the destruction of human life, from the marvellous mechanism of the wonderful Hotchkiss modern machine gun to the old-fashioned flintlock.

The exhibition is effectively arranged. From the pillars hang the many-colored fields of flags of all nations. The white-starred and white and red-barred American flags are artistically draped from columns, and form a gay back-ground to the glittering crescent array of sharp-pointed swords and bayonets with which the pillars are decorated. All about stand polished machine guns, while in stands are the modern arms used by the soldiers of the army of this country and the great armies of France, Germany, Russia, England, Austria, Italy, Belgium and Turkey.

The display of modern repeating rifles is very large and very complete. It includes the latest models of the standard repeating and magazine rifles, the Springfield, See, Chaffee-Reese, Hotchkiss and Prussian needle-guns, the Spencer and other repeating shotguns.

The process of the manufacture of modern swords and scimitars and scabbards, illustrated in progression, is to be seen, while specimens of all the different side arms used in the various branches of the U. S. service,

from the West Point cadet to the highest rank in the army, make an interesting study. Near by is a superb collection of pistols and revolvers, from the heavy old flint-lock carried by the crew of Captain Paul Jones, down to the handsome, glittering, double-action Smith & Wesson and Colt carried by the officers of the army to-day.

On a pedestal stands a cuirass and helmet worn by a French cuirassier at the battle of Sedan, a present to the museum from the French army. Right in the centre of the breast of the steel cuirass is an ugly bullet hole, through which sped a German missile that took the life of a Frenchman on the field of Sedan.

A superb collection, and a valuable one, too, of modern machine guns is shown. It consists of specimens of the Gatling, Gardner-Lowell, Hotchkiss, Union and Requa. The guns are all mounted and in working order, and give one a vivid idea of the terrible weapons of destruction that the great armies of the world now possess.

In the ammunition department there is shown a complete set of bench and hand reloading tools, issued and used in the army to-day; and on trays are shown specimens of modern cartridges, showing in detail the progressive stages of the process of manufacture, experimental work, and all that. There are all kinds of modern cannon primers, friction and electric, together with specimens of the Frankfort Arsenal combination fuse and the Hotchkiss base percussion fuse.

Different types of shells, from the sort that weigh only a pound or two, to great big fellows that three men cannot lift, are to be seen, and the attachés laugh when timid young ladies ask them: "Do you really fire these things at live men?" When assured that that is what they are made for, one young lady said, "What brutes!" and turned away.

The display of the War Department and Army Museum is in every respect a deeply interesting one. Captain Russell and Lieutenant Benton have arranged it effectively, and the visitor can spend several hours there entertainingly without noting the flight of time.

It must be a great privation to Christian ladies and gentlemen visiting the Cincinnati Centennial to be deprived of the charming entertainment afforded by two or three hours spent in the midst of these delightful instruments of wholesale human butchery! We are told that they are "arranged" very "effectively." But, we cannot avoid asking, Would not the effectiveness be heightened if the scene were made a little more realistic, that is to say, if plentiful representations of men and horses, dead, bleeding, mangled, torn into every possible form of mutilation; and of widows and mothers broken hearted, and children orphaned, were scattered through the exhibit?

"A charming place to spend an hour or two"! "An attraction about this exhibition that appeals to every one"! Indeed!

Of course this splendid display of man's power to turn earth into hell (but with the hell adroitly covered up or put out of sight for the time being) will do much to hoodwink the American people into consenting to an appropriation of a hundred million dollars to build a navy and erect coast fortifications — as useless and wicked projects as were ever urged upon a people.

There ought to be laws forbidding such displays, as also forbidding public military parades. If we must have soldiers, they should be dressed in the plainest garb, with nothing about it that could be an allurement to any; and when they are compelled to move from place to place it should be always without music. They should be thought of as public executioners—men called upon to engage in so dreadful a work that no one wishes to speak of it if they can avoid it. And if ever, for any reason, a public exhibition of military implements is deemed necessary by the government (as we do not see how it ever can be) it should be conducted in the most guarded way, with only persons of mature minds and settled character permitted to enter, and upon tickets,— the exhibit not being made showy with bright colors, but draped in black, and every pains being taken to let those entering understand that what they are to see is the most dreadful disgrace of our modern world.

ANOTHER POEM FROM MRS. ESLING.

In the account which has already been given in *The Unitarian* of Mrs. Esling (*nee* Catherine H. Waterman) and of her early "Broken Bracelet and Other Poems," and her sweet, beautiful hymn, "Come Unto Me, When Shad-

ows Darkly Gather," a reference was made to another of her pieces which also was promised for these columns from her volume, and which we herewith present:

THE SERMON ON THE HIGHWAY.

(Suggested by hearing a very truthful, touching discourse delivered in the open air some little time ago.)

The sermon on the highway
In the unbought church of God,
The pulpit, the broad spreading tree,
The aisles, the grassy sod;—
He stood, the humble preacher,
'Neath the holy Sabbath heaven,
And called the simple soul of man
To come and be forgiven.

Far through the woods it echoed—
That pleading voice's tone:
And farther still—those earnest words
Reached the Almighty throne;
For, in their pure sincerity,
How welcome did they fall
On the attentive ear of Him
Who watches over all!

No bursts of flashing eloquence
Came proudly from his tongue,
No blazing rhetoric of speech
Upon his accents hung;
'Twas but a simple strain he breathed—
A Saviour's quenchless love—
And honest words were all he had
The human heart to move.

A feeble instrument he seemed,
In an all-powerful cause;—
A lowly pleader for the light
Of God's most holy laws;
Perchance, his "Six days' labor" done,
'Twas thus he sought his rest,
And did as did his Master,—
Made the holy Seventh blest.

He asked no alms, he asked no gifts,
He only asked the soul
To let the Gospel, torrent-like,
In living waters roll;
He only asked the liberty
Those beaming truths to teach;
He only asked for leave to stand
Upon the ground and preach!

Ah! who can tell how many hearts
Were converts unto thee,
Thou pale old man, beneath the boughs,
Of that far-spreading tree;
Ah! who can tell how deep within
The bosom's secret cell,
That plain, unvarnished strain of truth,
With startling brightness fell!

Long, long my mind shall picture thee—
Thy forehead high and bare,
From whence the breezes lifted oft
Thy long, thin locks of hair;
Those claspéd hands, that kindling eye,
That voice of earnest love;—
Thou humble delegate of heaven,
High missioned from above!

JAPAN, AS SEEN BY AN ENGLISH UNITARIAN.

The following letter from Japan appeared in the London *Inquirer* of August 25th. We are sure it will interest our readers, especially as it gives considerable information concerning our American missionary, Mr. Knapp, and the prospects before him.

I feel almost afraid to begin a letter taking Japan as its subject, because the wealth and variety of the new experiences I have gone through are bewildering, and one hardly knows where to begin or where to end. Fortunately I am not writing a book of travels, but only jotting down impressions of things germane to the purpose of your columns. Next to living in England I think I could most happily make a home here. The general atmosphere is simply charming. One seems to have escaped from the hurry and rush, from the greed for money-making and pleasure so common at home, into a state of wise and well-balanced living. There is no trace here of the frightful extremes of riches and poverty, of luxury and squalor which make home sometimes feel a moral nightmare. In all my wanderings in this great and growing city, Tokio, I have never seen or heard anything to remind me of the sights and sounds which were my everyday experience in Liverpool. I have not seen a drunken man or woman; I have not seen ill-humor, much less a quarrel or fight such as are only too incessant amongst our working classes. I have not met a dirty, neglected child of any kind. Bad manners and self-assertiveness seem unknown things here. I am not exaggerating when I say that society seems ideal, every man considering his neighbor and rendering to him perfect politeness, good humor and his fullest rights.

Japan has been well called "the Paradise of children," for nothing could surpass the well-fed, well-cared-for, well-bred air of all the youngsters. A crying child is remarkable for its rarity, and a quarrelsome child even more so. The children seem to be taken into the confidence of the elders from the beginning, live with them in perfect self-re-

liance and courtesy, discuss with them, I am told, the common interests, take a share in the business work when others would be intent on toys, and yet are not prematurely old or oppressed with care. It is rather that the elders retain much of their childhood than that the youngsters grow old too quickly.

The manners are more charming than I ever thought to see, and they are not the possession of the so-called upper classes alone, but are universal. Amongst the common coolies, the jinrikishaw men, and all such, there is more real politeness than you will often see on the Exchange, and certainly more than you will find in a fashionable hotel. Where an English working-man half sulkily doffs his cap or metaphorically pulls a lock to his employer or some social superior, any working-man or coolie here, young or old, bows politely to his fellow coolie as if he were a lord; and so upwards through all grades of society. I sigh enviously as I remember the boorishness on which Britons seem to pride themselves, and by which they may be too often known. I am not relying only on my own short visit, but am assured by others who have lived here much longer that, so far from the impression wearing off, it deepens with experience; and that in place of the large towns being ahead of the country places, you will find even more simple and beautiful living where the trail of foreigners has not had time to corrupt the national life. On all hands I meet with the testimony that the influence of Europe and America is more disastrous than elevating; and judging from what I have myself seen of travellers and their ways, I could wish nothing better for Japan than that every foreigner should be excluded rigorously. I do not mean that *every* traveller is a bad influence, else I condemn myself along with the crowd; but the positively demoralizing influence of many far outweighs the negatively harmless character of the rest. Such, at least, is the abiding and growing impression made upon me.

I need hardly say with what deep interest I looked forward all my way here to becoming personally acquainted with the Rev. A. M. Knapp, the first Unitarian missionary to Japan. I have no doubt that you have already given in your columns the substance of his report to the American Association as to his work and its prospects, and I need not, therefore, repeat it. But the personal impressions of an outsider may be of interest.

The day after my arrival at Yokohama I ran up to Tokio (about eighteen miles), and after considerable difficulty came upon traces of Mr. Knapp's whereabouts, and after some further inquiries I was landed by my jinrikishaw man at the door of a most charming country house on the top of a slight hill, and embedded in a lovely garden of the Japanese style. This, it turned out, was the only furnished house to be found on Mr. Knapp's arrival, but the distance from the centre is so great that as soon as feasible he will move into town, when he will commence more organized work. I fortunately found him at home, and was myself at home with him in five minutes. I hardly think that the American Association could have picked a better man for the work; young enough to be brimful of energy, old enough to have wide experience of men and methods, man of the world enough to be a social success anywhere, with handsome and impressive presence and most winning manners, and at the same time deeply and earnestly religious and clear-minded. He is a charming combination of many excellences, and deserves success. He is accompanied here by his wife and a son of eighteen, both sources of moral support, so that his lot is enviable. Judging from what I have gathered about his special mission I should say that prospects are most hopeful. The door has been opened to him to a remarkable extent, and he has now in six months opportunities and advantages which no orthodox missionary ever had.

To begin with, Mr. Fukuzawa, the editor of the *Jiji Shimpo* (or Progressive Times), the leading paper of Japan, and himself probably the most influential man in Japan, has placed the columns of his paper at Mr. Knapp's disposal, to

lay before its 30,000 readers whatever statements on religious subjects he likes to write. He is accordingly commencing a series of weekly articles on the scientific basis of religion, which is the ground most likely to win the assent of the educated Japanese. At the same time he has had the *entrée* of three other publications, viz., the *Hochi Shimbun*, the leading organ of the present Government; the *Kojunsha Magazine*, the organ of the leading literary and debating society, including members all over the empire; and the *Nippon Jin*, or "Japan Man," the organ of a new party who are struggling against the mania for Europeanizing everything, regardless of its real worth. Before the Literary Society Mr. Knapp read a statement of "Unitarianism," which was well received, and afterwards translated into Japanese, when it appeared at full length in Mr. Fukuzawa's paper. It is now printed in pamphlet form, and will, I trust, become famous as the first Japanese Unitarian tract.

In addition to all these important openings Mr. Knapp receives constant visits from educated natives, young and old, who come with evident and eager interest to talk over the question of religion and to hear his views. Two well-known Viscounts have also had interviews with him and seem well-disposed, while, of course, Marquis Tokugawa is immensely in earnest about the whole subject.

Taking it altogether, prospects seem very hopeful, and I trust that some day, while retaining all the best of their old faith, the Japanese may add to it the lofty and inspiring thoughts of God and Humanity which we of the Liberal Churches hold dear. My only fear is that, like so many amongst ourselves, they should be content with improving their speculative opinions without making a living *faith* of them.

Writing from India I croaked no little (Mr. Thom, I see, called it "characteristic") about the stumbling block laid in the way of Christian mission work by the scandalous lives and examples of too many nominal Christians. I cannot close without repeating the same lamentation with respect to Japan. Every foreigner ranks in native eyes as a Christian, and what foreigners say and do goes to the credit or debit of Christianity. Now, in the short time I have been here I have been more horrified and disgusted with the flagrant immorality and licentiousness of travellers than anywhere else in all my travels; and as far as I can learn, it is the rule and not the exception. An apparently respectable retired London lawyer in advanced life, staying in this hotel, has done more to lower my respect for humanity in a week than all my sixteen years of life in the slums of Liverpool. He has made his money, and spends it in demoralizing every country he curses with his presence! A Boston American here at the same time was equally bad. I breathed more freely when they departed!

The question of missions happening to come up at a meal-time I said openly to the old lawyer almost what I have now written. He quite assented, and passed it off unblushingly. Sexual vice is unhappily already the weakest point in Japanese morals, so that foreigners coming here and out-Heroding Herod find an only too easy field, and at the same time spread the impression that Japan has little to learn of Christianity. How this obstacle is to be overcome, short of the conversion of Europe and America to real Christianity, is more than I can say; but meanwhile it only adds urgency to the necessity of showing the brighter and better side of religion, leavening as much of the three measures of meal as is possible.

As far as I can gather as to the success of orthodox missions here it is more apparent than real. The rage for European education is so great that for the sake of obtaining it natives crowd into the mission schools, and are quite willing to profess Christianity as the price of the boon they desire. A lady, evidently well acquainted with the whole missionary circle here, said to me with the utmost simplicity, "It is *so* easy to convert the Japanese. You have only to open a school and they will become Christian to get educated!" Whether the profession outlives the schooldays is

open to question. Certain it is that orthodoxy has no hold whatever on the educated classes, who feel and say that it stultifies their progress in science and other things. No man of any note adopts it, and as in Japan the people follow the leading classes, the future of orthodoxy is not very bright.

H. W. H.

TOKIO, June 30.

A second letter from the same writer comes to hand, under date of July 28th, which contains the following additional word:

I want to add a postscript to my Japan notes respecting Mr. Knapp's work in Tokio. It would be unwise to make too much of it, but future events may give an historical interest to what occurred after I mailed my last.

Calling on Mr. and Mrs. Knapp to say farewell, I found that he had received a note from the Marquis of Tokugawa, asking him to go to his house that afternoon on matters of interest. On arrival there he found that a highly cultivated friend of the Marquis had been so convinced of the truths which Unitarians hold that he wished to follow the example of the Marquis and be baptized as a Unitarian Christian.

Accordingly, in the presence of the Marquis and Marchioness and a large number of their household, Mr. Knapp received into our household of faith the first distinctly avowed convert in Japan. This in itself is a hopeful augury, but more hopeful still is the offer of Count Sano to invite some of the leading minds of Japan to meet Mr. Knapp in the early autumn for a full discussion of religion as we hold it, and to assist him in forming classes or societies of thoughtful men for the same purpose.

The only element of doubt as to a growth of rational Christianity in Japan is to be found in the somewhat too eager love of change and novelty of all kinds which the Japanese have displayed since their intercourse with Europe and America, which leads to instability.

The day after the event I have just noted I called, by invitation, on the Marquis, and found him courteous and cordial, and full of interest in the progress of Unitarianism.

Putting all things together, I left Japan with great hopes that it will prove a great mission field for us, if only we have faith and courage to occupy it energetically.

THE UNIVERSALIST IDEA OF FUTURE PUNISHMENT.

We frequently meet persons who entertain the foolish thought that Universalists believe in the immediate passage of all persons to heaven when they die, irrespective of their moral character; and that men will suffer no punishment for their sins except what they suffer in this world.

The truth is, there is no class of persons to whom retribution is a more deep and solemn reality, or who preach with greater power the law that "whatsoever a man soweth that shall he also reap," both in this world and the next, than do the men who are the leaders of Universalist thought in this country. None see more clearly than they that heaven is primarily a state and not a place; that a city with golden pavements and all outward glories would no more be heaven than is an earthly cottage, for one who had not within him the heaven-making conditions of love and a good conscience; indeed, that heaven is so difficult of attainment that it cannot be *purchased for* one at all,—not even the death of Christ can buy it for one who has not repented of his sins and turned to God and righteousness with all his mind and heart. But Universalists fully believe that all God's human children, even the most hardened, will sometime, if not in this life then in the next, under the enlarging experiences of that life, learn how evil and hurtful sin is, and turn from it to obedience and to God, thus entering into the heaven of harmony with God's will and consequent joy and peace, so that God shall at last be supreme in the Universe.

In this, as in nearly or quite every other religious doctrine, the Universalist position is identical with the Unitarian;

indeed, it is the position toward which the more enlightened religious minds everywhere are steadily tending.

LETTING THE COMMUNITY KNOW.

Is there not reason to believe that many of our Unitarian churches fail to do as large a work as they might, because they do not take sufficient pains to let the community know of their existence, and what they are trying to do?

We cannot reach people, or attract them to us, until they are aware that we exist. We cannot convert people to our gospel until we can manage in some way to let them know that we have a gospel, and what it is. Hence, we believe that if a church is wise, it will thoroughly announce its services and let the public understand what it is doing. We know there is prejudice in some minds against the thought of advertising in connection with religious matters. But there should not be. If a thing is good, and we want people to know about it, there should be no objection to taking straightforward, sensible ways of letting them know. Many active Evangelical and even Episcopal churches advertise freely. Why should not we? Mr. Moody has always advertised most extensively, in all his work; and from this has come no inconsiderable part of his success. Why should we not learn from him a lesson of business wisdom, even if we reject his revivalistic theology? Of course, a church should sternly avoid sensational or clap-trap methods of putting itself before the people; but at the same time it should be alive, and alive in letting men know that it exists, and has truths for them to hear, and good for them to receive.

How may a church advertise to advantage? For one thing, it may see that announcements of its Sunday services are always found in the Saturday evening and Sunday morning papers. This is of much more importance for our churches than for churches of the older and better known denominations.

In some places a bulletin board may, with good effect, be set up outside the church door, on which notices of all services and gatherings may be kept posted through the week, for the information of the public.

Large cards, announcing the church and its services, may, with advantage, be placed in hotels, railway and street-car stations, and other public rooms.

Every member of the congregation may be kept liberally supplied (for distribution among friends) with small printed cards or neat pocket folders, giving location of church, times of services, a brief statement of what the church stands for, and an invitation to the recipient to attend its meetings. Such cards or circulars may, with excellent results, be given out upon the streets from time to time, and at least once a year be distributed throughout the community generally, one being placed in every dwelling, office and store of the town in which the church is located, if the town does not contain more than ten or fifteen thousand inhabitants, or if it is larger, then at every house, office and store of the *section* of the city in which the church stands. Some of the best results of advertising that we have ever known at all have come from such general distributions of church announcements, accompanied with a brief statement of what Unitarianism is, or the religious platform of the church sending out the cards. From both observation and experience we are convinced that there is hardly a Unitarian church to be found that would not reap advantage from such a plan of calling the attention of the community, annually, to its existence and its principles, and extending a general invitation to everybody to attend its services.

The duty of attending to this line of things should usually be entrusted to a committee of vigorous but discreet young men, or business men, acting under the advice of the pastor. If they do their work well we are sure the church and the general cause will both be gainers from their labor.

Our first responsibility is to make our gospel known to the multitudes at our own doors who know nothing of it. Having done this, there is consistency

in making efforts to carry it to more distant places. If it is worth while to spend $10,000, or $20,000, or $50,000 to build a church, and $2,000 or $5,000 a year to carry it on, is it not worth while to spend $50 or $100 more a year to let the public know that there is such a church, and what it is trying to do?

OUR ARTICLES ON DR. MARTINEAU.

We desire to call especial attention to the series of articles giving an epitome of Dr. Martineau's "A Study of Religion," which begins in the present issue of the *Unitarian*, and will run through five numbers. This great work which Dr. Martineau has recently given to the world, is the crowning achievement of the long and active life of the man whom the religious world has for many years been growing to regard as its greatest living thinker, scholar and seer. It is not extravagant to speak of the book as likely to be, by very general consent, accorded the place of the most thorough and unanswerable philosophical vindication of religion at its best—the most profound and weighty defense of the fundamental postulates of Christian theism—that has yet been given to the world. It has the advantage of being a work large enough to have room to consider every really important question bearing on such a defense. It has also the still greater advantage of being written in full view of all the religious disturbances and overturnings of our time—all those materialistic, agnostic, pessimistic, and other skeptical theories to which our age of science and free thought has given birth, which to many have seemed so seriously to undermine the very foundations of faith in God, prayer, the immortal life, and even right and duty. In the work before us, these skepticisms have their claims submitted to the most searching inquiry. The strength of no antagonist is underestimated. No difficulty is evaded. Nothing is taken for granted. We are asked to accept no conclusion until the grounds of it are clearly shown, and all important objections to it are fully met. Thus the work accomplished by Dr. Martineau is not only singularly candid, but fundamental and thorough to a degree that is extraordinary. No one should attempt to read the volumes who is not prepared to give them time and thought. But we know of nothing that will better repay careful perusal and study. Especially would we commend them to our ministers, as of an importance to them that can hardly be overestimated. It is hardly possible for one who has not carefully read this work to understand upon how firm a basis all the great central faiths of Christian theism rest—how unaffected they are by any assaults that have thus far been made upon them, and how little ground there is for apprehension in the future.

Nor have we, in order to save religion, to resort to the expedient of watering it down—giving it a new definition, with God and worship and man's relations to the Infinite and the Eternal left out—a saving which is only another name for defeat.

By religion Dr. Martineau means nothing less adequate than (to use his own definition, given on the first page of his work) "belief in an Ever-living God, that is, of a Divine Mind and Will ruling the Universe and holding Moral relations with mankind." Thus the religion which he defends and rescues from what many had supposed its peril, is stripped of none of its moral or spiritual significance, none of its great hopes, comforts, sanctions, faiths, inspirations, incentives.

What is expected to be accomplished by the summary of Dr. Martineau's work which we propose to give in these pages, is, of course, mainly to call attention to the work itself. Yet we are not without hope that the summary may be so presented that careful readers of it may get from that alone the general scope of Dr. Martineau's thought.

The writer has had in mind, too, in writing the summary, its possible use in some of our Religious Study Classes, Ministers' Classes, Bible Classes and Unity Clubs, as an introduction, and in some sense possibly a guide, to a class study of Martineau. If there is a call for them the papers will be published in

a small pamphlet after their appearance in the *Unitarian.* With such a pamphlet in the hand of each member of the class, and with a leader who has mastered Dr. Martineau's work itself, it is believed that successful class-study may be carried on.

Surely no line of study is more worthy the attention of thoughtful minds in this age, or more fundamental to the work which Unitarianism has to do, than that of making clear the grounds on which the edifice of the soul's faiths, hopes, affections and worships rest. And if we are to prosecute the study of these it is a pity not to do it under the guidance of the noblest master.

STUDENTS FOR THE LIBERAL MINISTRY.

How well would it be if all our churches were constantly on the lookout for young men (and women) of talent and consecration to study for our ministry. There is no calling to-day that ought to be regarded as so attractive to persons of noble aims in life, and fitted for it, as the ministry of our free, untrammeled Unitarian churches. Why, then, do not more of our ablest young men choose this calling? Is not the fault largely with the churches? The orthodox bodies are ever on the alert to discover fresh talent and turn it early into the high channels of religious service. It ought to be so with us. When Sir Humphrey Davy was praised for the important scientific discoveries he had made, he replied: "My most important discovery was Michael Faraday." Think of a church being able to discover among its young people, and lead to the high work of the Liberal ministry, a Channing, or a Parker, or a Bellows, or a Starr King, or a Mary Livermore. If Unitarianism is to go forward to a great future, it must have able preachers and teachers. But how is it to get these if our societies sit still and see their best and ablest young men go into law, and medicine, and journalism, and business, and make no effort to attract them to the pulpit? We hardly know of anything that could give Unitarianism more of a forward impulse, or be more full of promise for its future, than a general stirring in our churches to find out what young talent we have among us that ought to be trained for, and consecrated to, the work of proclaiming our gospel to the world.

OUR JAPANESE STUDENTS.

Nothing is more encouraging, connected with our effort to disseminate a knowledge of Unitarianism in Japan, than the helpers we are getting in the Japanese students in this country who are accepting our faith and will become influential preachers of it to their countrymen as soon as their terms of study here are over and they return home.

Two of the Japanese young men, Mr. S. Matsumoto and Mr. S. Arakawa, who two years ago embraced Unitarianism at Ann Arbor and joined the Unitarian church, having finished their studies in this country have just returned to Japan, the former by way of Oregon and Washington Territory, sailing from some one of our northwestern ports, and the latter by way of England and Europe, sailing from Marseilles, France. Both these young men may be counted on as strong helpers of our cause in their own country.

Mr. K. Sugimoto, another Japanese student at Ann Arbor who has united with the Unitarian church, has been spending his summer vacation, just closing, in writing a series of letters to a leading paper in Japan, descriptive of the different phases of Christianity in this country, giving more especial attention to Unitarianism and the other forms of Liberal Christianity which ally themselves with it. These letters going thus into a widely circulated and influential secular paper, and placing before the Japanese people, as they will, much important information about Christianity, from a liberal standpoint, cannot fail to do good, opening the way to some extent for our American Unitarian missionary there, Mr. Knapp.

Early in the past summer a Japanese young man from San Francisco, Mr. S. B. Kanda, encouraged to do so by Dr. Stebbins of San Francisco, and Rev. Mr. Wendte of Oakland, came to Meadville

to study for the Unitarian ministry. He has made an excellent impression upon his teachers and fellow-students. He was converted to Christianity in one of its orthodox forms while in Japan, and thought to study for the orthodox ministry. But after coming to this country, he was led to distrust some of the orthodox doctrines, and finding out about Unitarianism at once recognized that as what his mind craved. His father, who is an intelligent merchant in the interior of Japan, was opposed to his becoming an orthodox minister, indeed did not accept Christianity in its orthodox form, which was the only form of which he had any knowledge. But now finding out about Unitarianism through our missionary, Mr. Knapp, he is as much pleased with it as is the son. In a letter recently received by the son he writes:

"I have lately received the pamphlet containing Mr. Knapp's lecture on the Unitarian belief, and, when I first read it, I said, 'That is the truth: that is my doctrine.' When I read it again, it delighted me still more, and my heart danced.

"I think this new name, Unitarianism, is not, like other Christians, a dogmatic system. It is not like Roman Catholicism, which holds the people's minds in close subjection; but it is true religion, true philosophy and true science.

"It is very new to me, wonderfully beautiful! What words shall I use to describe these delightful tidings?

"I might say a great deal more. I have not one word to oppose to this doctrine, and so I will call myself a follower of it."

Professor Barber, of Meadville, writes of his student: "Mr. Kanda is an enthusiastic student of Christianity, and an earnest, religious man. He hopes to help plant Unitarianism not only among the cultured classes, but among the common people of Japan, and rejoices to think that his father may be an efficient helper of Mr. Knapp's work through correspondence and assisting in the circulation of books and tracts."

PREJUDICE BETWEEN CHRISTIANS AND JEWS.

Dr. H. Baar has an excellent article in a late number of the *American Hebrew* on "National and Religious Prejudice," in which he points out (though in a kindly spirit) the wrongs that have been done his people by Christians,—attributing the same largely to ignorance,—and urging that Christians and Jews should make more effort to know each other, to the end that their mutual prejudices may be lessened. The thought is one that applies more widely than to Jew and Christian, but it is well to have attention called to it in any connection.

Says Dr. Baar:

"It is a most deplorable fact that even the writings of the most distinguished and prominent authors and poets are not free from prejudice. Shakespeare's 'Merchant of Venice,' for instance, has raised more blind prejudice against us than thousands of other volumes have done. Two German writers, however, of immortal fame, form in this direction a noble exception, and are, I confess it with some pride, my favorite authors. The one is great Lessing and the other large hearted Jean Paul Richter. You do not find in their writings either race, creed or national prejudices. On the contrary, both of them had Jews as their intimate friends. The one, Lessing, had a most loving friendship for Moses Mendelssohn, whom he so truly pictured in his 'Nathan the Wise.' The other, Jean Paul, was affectionately attached to his friend Emanuel, to whom he dedicated that beautiful work of his, 'Selina; or the Immortality of the Soul.'

"I often wish that Christians and Jews might associate more together, and thus by being brought in frequent contact with each other might have an opportunity of finding out their mutual good qualities, which would, no doubt, lead at once to a better appreciation of their respective merits and virtues. This is, in fact, the best and surest way of destroying chronic prejudices. Those who do not know us take every peddler Jew as the representative of our race. That is not so; the real Jewish character, being attached to the highest ideals of mankind, sympathizes with everything that is great and good, beautiful and elevating."

FUNERAL CUSTOMS.

The Rev. John Snyder protests in the August *Forum* against what he denominates "Our Barbarous Funeral Customs." It is indeed true that the funeral customs of Christian nations involve a practical denial of their faith, and at the same time imply a repudiation of their intellectual progress. For, however deep may be the grief caused by death, however profound the reverence for the memory of the dead, it is perfectly apparent that the methods employed to testify to that affection and that esteem are such as are incompatible with a living belief in the central doctrines of Christianity, or, indeed, with any theory of another world which is not, as Mr. Snyder says, barbarous. Why should Christians be plunged in gloom when a Christian dies? Why should they swathe everything, themselves included, in dismal black? Why, even while listening, over the open grave, to the solemn assurance, "I am the Resurrection and the Life," should they take leave of the empty shell as though they believed nothing else but that their friend was there, and there forever?

Not only is this pagan theory of death symbolized in the funeral customs, but the modern cemetery is a pagan institution. What other meaning can be given to the erection of costly monuments to the dead; monuments in many instances so costly that we must go to ancient Egypt to find parallels for their extravagance? The ostensible reason for these lavish expenditures is, of course, reverence for the dead, but it is apparent that in a multitude of cases this is only a cover for pride of ostentation.

These barbarous funeral customs bear most heavily on the poor, morever. The living are commonly deprived of necessaries that there may be the customary barbarous waste upon the dead. No doubt a vanity which is not less barbarous than what it induces has much to do with these extravagant expenditures, but as Mr. Snyder says, the poor only imitate the rich in these matters, and it is idle to expect more rational customs among them while the example of wealth and intellect encourages and serves to justify the cult of pagan obsequies.—*N. Y. Tribune.*

"THE UNITARIAN" OF 1834 AND THAT OF 1827.

In our May number we printed an article from Rev. A. C. Nickerson, giving a brief account of a monthly called "The Unitarian," which was published during the year 1834 by James Munroe & Co., Cambridge and Boston, and of which Rev. Bernard Whitman was the editor. We added a note to the article soliciting further information from any of our readers who might be able to furnish it. Since that time we have received, through the kindness of Mr. Nickerson, the bound volume of the periodical referred to, (the publication having been discontinued at the expiration of one year on account of the death of Mr. Whitman). Of this volume we hope to give further notice hereafter. We have also received from Rev. W. C. Gannett, and Prof. Cary of Meadville, the following notes which contain interesting information bearing on the general subject:

FROM MR. GANNETT.

You ask for information about the old *Unitarian* of 1834. In Rev. E. H. Gillett's long article filling the April, 1871, number of the "Historical Magazine," and containing a long, but still incomplete, bibliography of the Unitarian Controversy, he enters that magazine in his list thus: "The Unitarian, 1834, conducted by Rev. Messrs. Bernard Whitman and Jason Whitman, and Mr. George Nichols, Boston, (A monthly publication)." My impression is that it lasted but one year, 1834. But I think there was a still *older* "Unitarian," of New York, 1827, issued irregularly by Wm. Ware; and that you will find some notice of this one in the *Christian Examiner* for 1827, and four numbers of it in the A. U. A. library in Boston. The *Christian Examiner* for 1835 would probably refer to the other one. The little Unitarian monthlies, etc., got going about 1827; and during the next ten years there were eight or ten of them in different places, none living long.

Yours truly, W. C. GANNETT.

Hinsdale, Ill.

FROM PROFESSOR CARY.

In reply to your inquiry about the older "Unitarian" I would say: Back of the "Old Unitarian" spoken of last month, is a still older. Toward the close the year 1827, there was started in New York City, "The Unitarian" to be "issued at irregular intervals during the present winter." Four numbers appeared, in November, December, January and March. It was promised that the publication should be resumed the following winter if sufficient encouragement

was given,—but I am not aware of any renewal of the enterprise.

Very truly yours, G. L. C.

Meadville, Pa.

We have looked through the *Christian Examiner* of 1835 but do not find there any notice of "The Unitarian" of 1834, or of Mr. Whitman, its editor. But in the *Examiner* of 1827 we do find a notice of a periodical called "The Unitarian," published at that time by D. Fell and S. C. Francis, N. Y. It was announced as to appear at irregular intervals, as Prof. Cary says, and was not to be issued to subscribers at an annual subscription price, but was to be placed at certain shops in the city and there sold. Two numbers had already appeared when the notice in the *Examiner* was written. It seems likely that only four numbers were ever issued — the four mentioned by Prof. Cary, and referred to by Mr. Gannett as now in the A. U. A. library, Boston.

ONE UPWARD LOOK EACH DAY.

Sunday.

Still with Thee.

Still, still with Thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershading,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning
When the soul waketh and life's shadows flee;
O, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee.

Mrs. H. B. Stowe.

Monday.

Looking to God.

I look to Thee in every need,
And never look in vain;
I feel Thy touch, Eternal love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road,—
But let me only think of Thee
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quickening life,
To nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turns't my mourning into praise.

Anon.

Tuesday.

Real Victors.

I sing the hymn of the conquered, who fell in the battle of life—
The hymn of the wounded, the beaten, who died overwhelmed in the strife;
Not the jubilant song of the victors, from whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame,—
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower in its branches, whose hopes burned in ashes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its pæan for those who have won;
While the trumpet is sounding triumphant, and high to the breeze and the sun
Gay banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors, I stand on the field of defeat!
In the shadow, 'mongst those who are fallen and wounded and dying, and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
Hold the hand that is hapless, and whisper, "They only the victory win
Who have fought the good fight, and have vanquished the demon that tempts us within;
Who have held to their faith unseduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight,—if need be, to die."

Speak, history! who are life's victors?
Unroll thy long annals, and say,—
Are they those whom the world called the victors, who won the success of a day?
The Martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate or Christ?

W. W. Story.

WEDNESDAY.

True Nobility.

True worth is in being, not seeming;
In doing each day that goes by
Some little good thing—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,—
We cannot do wrong and feel right,
Nor can we give pain and feel pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin or wren,
But always the path that is narrow
And straight for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the thing our life misses,
Helps more than the thing which it gets;
For good lieth not in pursuing,
Nor gaining of great or of small;
But just in the doing, and doing
As we would be done by, is all.

Alice Cary.

THURSDAY.

Fidelity and Patience.

We cannot kindle when we will
The fire that in the heart resides;
The spirit bloweth and is still;
In mystery our soul abides;—
But tasks in hours of insight willed
Can be through hours of gloom fulfilled.

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done;—
Not till the hours of light return,
All we have built do we discern.

Then, when the clouds are off the soul,
When thou dost rest in Nature's eye,
Triumphant in thy self-control,
The struggling, tasked morality,—
"Ah, child!" she cries, "that strife divine,
It was the life of God in thine."

Matthew Arnold.

FRIDAY.

Gethsemane and Calvary.

When my love to God grows weak,
When for deeper faith I seek,
Then in thought I go to thee,
Garden of Gethsemane!

There I walk amid the shades,
While the lingering twilight fades;
See that suffering, friendless one
Weeping, praying there alone.

When my love for man grows weak,
When for stronger faith I seek,
Hill of Calvary! I go
To thy scenes of fear and woe;—

There behold his agony
Suffered on the bitter tree;
See his anguish, see his faith,
Love triumphant still in death.

Then to life I turn again,
Learning all the worth of pain,
Learning all the might that lies
In a full self-sacrifice.

Anon.

SATURDAY.

One Day at a Time.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time.

One day at a time! Every heart that aches,
Knowing only too well how long they can seem;
But it's never to-day which the spirit breaks—
Its the darkened future, without a gleam.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time! But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life;
All sorrow, all joy, are measured therein;
The bound of our purpose, our noblest strife,
The one only countersign sure to win!

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time.

Helen Hunt Jackson.

THE CASE OF MR. MANGASARIAN.

Rev. Mr. Mangasarian, of Philadelphia, who joined us from the Presbyterians two years ago, because, as he says, he thought we had no theological beliefs, and who, finding his mistake,

now joins the Ethical Culture Movement, sends an article to the *Christian Register*, preferring something which looks very much like the charge that he was inveigled into our ranks under false pretenses. He had heard and read those cheap and foolish utterances which some of us are so much given to making, to the effect that, with Unitarians, character is everything and belief nothing; that if a man is only honest he may believe and preach anything he pleases, and it makes no difference with his standing or acceptableness among Unitarians, etc. Accordingly, as he claims, he took us at our word and joined our ranks. But alas! hardly sooner was he among us than he began to discover that the men who said these fine, brave things, did not mean them; that their pulpits were really established for the promulgation of certain religious doctrines, and if one wanted to preach other doctrines radically different he must go elsewhere to do it; that character was by no means all that Unitarians looked at; that the very men who told him that he might believe in one God or forty and it would make no difference with his denominational standing, would be the first, if he undertook to preach forty gods in their pulpits, to find some way to let him know that he was in the wrong place.

Now all this looks very much as if Mr. Mangasarian had a case. Of course it is easy to say that he ought to have been wise enough to know that a religious body *as a matter of course* has religious doctrines, and that any claim to the contrary is in the nature of the case absurd. But this does not relieve us from the responsibility of having made declarations, and being in the habit of making declarations, which when put to the test none of us are willing to abide by, and which therefore are calculated to deceive persons who have not had enough experience to see through them. Of course we do not mean to deceive; we have simply fallen into ways of loose and extravagant talking—talking which sounds so brave and "broad" and "free" that we do not realize the absurdity of it, until some one comes, like Mr. Mangasarian, and proposes to take us at our word. Then it suddenly becomes apparent that our beautiful declarations are only talk, and that the difference between us and other people is not that we do not have religious doctrines and beliefs, but only that we have doctrines and beliefs which we dare test by reason and conscience and the best light of the nineteenth century.

Having found all this out, it was to be expected of course that Mr. Mangasarian would leave us. And now, as he informs us, he is happy in having at last, in the sheltering embrace of the Ethical Culture Society, reached the goal of his quest—a place where "character" is all that will be required of him, where "beliefs" will not be considered, where he will be absolutely "free" to accept whatever seems to him true and preach the same without its affecting his standing in his new fellowship.

But alas! is he quite sure that he is not doomed to another disappointment? Let an occasion arise for him to make trial of his new freedom, and he will see. Let him come to believe anything radically different from the Ethical Culture standards, for example let him accept Romanism, or Calvinism, and how long will he be able to keep his standing as an Ethical Culture lecturer? No time at all. Indeed if he will stop and think one minute he will see that this must be so. It will matter nothing if his character does remain as good as ever. Mr. Adler, Mr. Salter and the others will have no use for one holding and proposing to proclaim such "theological beliefs."

Or if his beliefs come to be radically different from theirs even only in ethical matters, it will be the same. Let him remain a man of practically spotless character, but come speculatively to deny the validity of ethics, and begin preaching this denial; or let him adopt and begin teaching the theory that the basis of morals is expediency or the will of the strongest, as many a man of good character has taught, and will they have any farther use for him on their

"free" platforms? Certainly not. Their platforms are free to men who believe their way; that is all. Belief is with them just as much a test of fitness for one of their lectureships as with Unitarians it is a test of fitness for the ministry;—as much and no more. Their "free" platforms are free in the way that ours are, but in no other. So that, much as Mr. Mangasarian flatters himself to the contrary, he has not yet found the happy place where "beliefs" do not count; and he never will find it, unless he leaves this world and is able to discover some other inhabited only by idiots.

EDITORIAL NOTES.

Says Dr. F. H. Hedge: "The God whom I worship is a God who sees and hears and thinks and loves and pities and approves."

Shelley calls "Nature" "sleeping mind;" and has any one found a profounder or truer definition?

Nothing is more certain than that such dark and cruel ideas of God as are only too often taught under the name of Christianity are the cause of much of the atheism we see about us. Said George MacDonald at a recent English Conference: "There is more real faith in the world than ever. Men are searching for the real God. An atheistic lecturer lately heard the Bishop of Bedford, and said he never heard such a description of God, and would never again speak against such a God, and so gave up his lecturing. If God were such a God as I often hear I would be an atheist."

Many of our readers have spent more or less of their summer in the midst of quiet, beautiful fields and hills and mountains. How many times have such been impelled to say to themselves: Nothing inspires to calm and peaceful trust in the great Power above us all, as does Nature. We rise up and we lie down; we wake and we sleep, and all the while the grass grows and the fruit ripens. The great, good Power "neither slumbers nor sleeps." Nature does her work with a fidelity which may well shame us alike out of our anxieties and our unfaithfulnesses.

No man is an atheist in his heart—in his central intuitions, in his moral judgment. Down in the deep places of the reason and the conscience there is a voice that forever and beyond all reply speaks of a Power, a Wisdom and a Righteousness, higher than the human. It is only on the finger-tips of the critical intellect or on the end of the flippant tongue that a man can be an atheist.

After rest, happier and stronger work! This is the word for the hour, as our ministers and congregations return from their vacations and the last of our churches re-open. Says the *American Hebrew:* "Now we have had our fun for its own sake, let us enjoy the fun of living useful, beneficent, helpful lives."

Now is the time for our churches to lay out their year's work—philanthropic, charitable, temperance, educational, social, religious, missionary. The success of the year will depend largely upon the wisdom, boldness and thoroughness of the plans made now.

The results of the missionary tour made through the west last spring by Mr. Reynolds, Secretary of the American Unitarian Association, Mr. Batchelor, the Western Representative, Mr. Savage, of Boston, and Mr. Ames, of Philadelphia, have been most excellent. The plan formed then of a second tour, this autumn, is to be carried out the present month, but this time the purpose is not to hold independent meetings but to visit State Conferences. The persons making up the missionary party this fall will be Secretary Reynolds, Mr. Batchelor, Mr. Ames, Mr. Horton, of the Second Church, Boston, and probably Mr. Slicer, of Providence. They attend first the Michigan Conference at Detroit, Oct. 2–3; then the Wisconsin Conference at Milwaukee, Oct. 4–6; then the Minnesota Confer-

ence at St. Cloud, Oct. 9–10; afterward a meeting at Des Moines, Ia., probably on Oct. 14th; the New York State Conference held in Rochester, N. Y., and several other less important meetings. We look for the effect of this tour to be even better than that of last spring. Our only regret is that the list of meetings is not to include one in Chicago.

A gentleman of Chicago furnished money last year to enable us to send 150 copies of the *Unitarian* free to Michigan University students. The missionary results thus accomplished were most gratifying—many of the students not only reading the magazine themselves, but passing it on to others, and sending it home to friends. The same gentleman generously offers to pay for copies to be sent the coming year to 200 students. Who will help us to send it to as many in other colleges—Cornell University, Wisconsin University, Iowa University, Illinois University, Harvard, Yale, and a score of others? The field is unlimited, and we can think of no possible expenditure of money for the dissemination of our faith that will yield better returns.

We also want help to send out the *Unitarian* as a missionary in other directions. The applications that come to us for free copies, for libraries, reading rooms, orthodox ministers, theological students and others who are beginning to inquire, also for poor persons who are unable to pay even the small sum of one dollar, are far more than we can supply. We need constant donations for this purpose. We hope some of our friends will be moved to start a permanent fund for this use. Let us push on the dessemination of our thought this year as never before.

We have not reached the time, and shall not soon, when the liberal religionist can be excused from negative and destructive theological work. There can be no sowing grain without tearing up sod with the ploughshare, no promoting health without clearing away nuisances and sources of disease. Moreover, denial of the false is often the most real and emphatic way of affirming the true. Nevertheless the time has plainly come when we can and should put a diminishing emphasis upon the destructive side of our work, if for no other reason, because we are coming to have so many helpers on that side. All the science, intelligence and free inquiry of our time is working to undermine the unreasonable theologies of the past. What, then, remains for us? The higher task of leading the way to a new reconstruction. Man cannot live by destruction; man cannot live by mere free inquiry. If the old will no longer give life, we must find a new that will —life of *faith*, and *hope*, and *love*, and *consecration* and *zeal*. To help the world to this must be the great work of religious liberalism from this time on.

We have frequently spoken in these columns of the importance of home worship, and with the object of promoting it have published from time to time, and shall continue to publish throughout this year, our "One Upward Look Each Day." It consequently gives us much pleasure to find in the editorial columns of the *American Hebrew*, one of our liberal Jewish papers, apropos of a collection of Hymns and Anthems for Jewish worship, an article entitled, "The Altar on the Hearth," from which we quote the following, which is as well worth the thoughtful attention of Liberal Christians as of Liberal Jews:

"It needs no extended experience or wide observation to realize how essential a factor in the perpetuation of religion, is worship in the home. The synagogue can have but a limited, superficial influence if unaided by the subtle skill of sacred service at the fireside. His must be but a cheerless life who cannot look back to the sweet serenity of home devotions.

"And yet how terribly easy it is to intermit these and deprive the young of their inspiring influence! Let but some slight cause interrupt these home devotions, be it even for a few times, and it is remarkable how quickly the attachment to them is insensibly dissolved and how speedily they fall into desuetude; and once they are discontinued how difficult it seems to resume them!

"The most potent element in home worship is music. A woman or maiden seated at a piano or organ can exercise a spell

which will convert an agnostic or a religiously indifferent family into one that shall be devotional, whose members will realize the fact of God's existence, and the need of acknowledgment of that fact with all its attendant duties. We trust that it [the Collection of Hymns] will find the widest dissemination, to the end that the altars of pure religion may once again be established in our Jewish homes."

Dr. E. A. Meredith has an article in the *Andover Review* on "Current Misquotations," in which he tells some things which will surprise some persons, for example: "Cleanliness is next to Godliness," "Pouring oil on the troubled waters," "The war horse scents the battle from afar," "God tempers the wind to the shorn lamb," are not in the Bible. Shakespeare says, not "heart of *hearts*" but "heart of *heart*;" not "Screw your courage to the sticking *point*," but "to the sticking *place*;" not "We are such stuff as dreams are made *of*," but "as dreams are made *on*;" not "leave not a *wreck* behind," but "leave not a *rack* behind." Milton says not "To-morrow to fresh *fields* and pastures new," but "fresh *woods* and pastures new." Butler's "Hudibras" does *not* contain the couplet

> "But he that fights and runs away
> May live to fight another day,"

nor does any one seem to know where the lines come from. Dryden says not "Everything by *turns* and nothing long," but "Everything by *starts*," etc. The quotation from Lee's "Alexander the Great," should be, not, "When Greek meets Greek then comes the tug of war," but "When Greeks join'd Greek, then comes the tug of war." "Welcome the coming, speed the parting guests," is Pope's translation of Homer's line, Odyssey, XV, 74. There is no such French expression as "non de plume." From these and many other inaccuracies Dr. Meredith deduces the excellent precept, "Verify your quotations."

Rev. T. T. Munger has an article in the September *Forum* on "Religion's Gain from Science." The conclusions he reaches are, that:

(1) Science has deepened reverence;

(2) It has taught religion to think, especially of natural events, according to cause and effect;

(3) It has removed some superstitions which were a hindrance to religion;

(4) It has taught that moral laws are natural laws;

(5) It has delivered religion from the habit of defending supposed truths because of their apparent usefulness.

On the other hand Dr. Munger claims that science has also demonstrated its own limitations, and made it more than ever clear that it can never take the place of religion, but that religion is a permanent necessity of man.

WOMAN'S WORK.

Information concerning the religious, philanthropic and literary work of women, is solicited for this department. Address Mrs. Eliza R. Sunderland, Ann Arbor, Mich.

What Shall the Women of our Churches Do This Year?

The vacation season is ended, and church doors are again opened for the re-awakening activities of another year. These activities, outside of pulpit ministrations, will in most churches be largely in the hands of women. What form shall they take? is being earnestly asked just now in many quarters. Pending the answer, and in lieu of programmes, and reports of work done, which later will fill this department, we venture a few suggestions.

Social Life.

It goes without saying that whatever of social activity our churches have, must be largely due to the plannings and exertions of women. Women are the natural creators of social life alike in the home and in the church. Nor may the social element be overlooked if our churches are to succeed; for, although sociability is not religion and cannot take its place, yet the churches whose members "shake hands," and know and care for each other, and maintain a cordial social life, will be far more influential and useful than churches that lack in this particular. The social interests and activities of our churches should therefore be carefully planned for at the beginning of the year.

Money-Raising.

Then, in most of our churches there is money to be raised by the women,—in a few even the support of the minister and the maintenance of stated public services being in part dependent upon the funds which the women are able to supply.

The means usually resorted to for raising money are suppers, fairs, sales of house plants, various entertainments, and alas!

here and there public dancing parties. Doubtless all work *really valuable in itself* done by the women of our churches, either to eke out the scanty church income or for charitable purposes, is good—strengthening the church life as well bringing in money. But let us see to it that we do not allow ourselves for money considerations to introduce into connection with our churches anything the moral or social influence of which is in anywise questionable.. Better have no churches than churches that we have to apologize for or blush over in any particular.

Charitable and Philanthropic Work.

A church that exists for itself alone has little right to call itself a Christian church. We believe that no church is so poor or weak but that it ought to give labor and money, something, if ever so little, to good causes outside of itself.

It seems to us no church is completely organized in which its members have not made themselves personally responsible for some local charity or reform. A neighborhood library and reading-room; a Lend a Hand circle to visit the poor, the old and the sick of the neighborhood and relieve their pressing necessity; a Humane Society or a Band of Mercy, to inquire into and try to relieve the often extreme necessities of our dumb neighbors, the cats and dogs, horses and cattle, tortured and starved by the thoughtlessness or brutality of inhuman masters; a boys' club to look after and win to better things the boys loitering on street corners, if not worse places, late at night; a cooking school for teaching scientific and healthful cooking; a dress-making class not merely to teach the art of cutting and fitting dresses, but at the same time to study the structure and needs of the body to be clothed, thus making sure that the dresses be healthful as well as pretty,—pretty because healthful; a band of "King's Daughters" pledged to some form of service "in his name," if only to free their own speech and that of the community so far as they have influence from slang; a social purity circle pledged to pure and clean thoughts and lips as well as life, and to work for these things in the community; a temperance society working not only to save the drunkard, but to save the young by making a public sentiment which will close the saloons, and make even an occasional glass disreputable.

Gaining Information. Study Classes.

Preliminary to and co-extensive with all successful work in any of these charities, philanthropies and reforms, must be intelligence about them. What charities and reforms are most needed in our neighborhood? Only investigation, careful and thorough, will answer. How can these best be inaugurated? To answer this question will require an acquaintance with the literature of such charities and reforms; and in no better way than through such acquaintance can the enthusiasm be generated which will be found necessary to sustain them. What are Lend a Hand clubs? How are they organized? What have they accomplished elsewhere? and by what means? King's Daughters, what are they? and what are they doing? What are the history and literature of the Social Purity movement? the history and literature of the temperance movement in all its forms? the history and literature of the Humane Society or the Band of Mercy movement? and largest of all, the history and literature of that Christianity in whose name and spirit all these divinely human charities claim our service? Here we find the need for the religious study class into which may be legitimately brought year after year, one after another, each of these subjects, until the members of the church are generally intelligent upon the whole circle of Christian themes—those relating to the brother at the side, the fallen sparrow at the feet, the great Father over all.

Here is some noble work waiting the doing this winter in all our churches, and it is most womanly work too. One practical charity or reform and a winter of earnest study into the history and underlying principles of the same in each of our Unitarian churches this coming winter, and what a grand record would our women be able to make at the close of this year!

Reaching Out Still Farther. Denominational Co-operation. The Women's Auxiliary.

In what has thus far been said, we have not gone beyond the individual churches. But if our work stopped here, good as it might be in itself, it would not be the best. Charity should begin at home, but alas for us if it stays there! Outside of our little neighborhood and church worlds, are the great denominational and humanity worlds. The Crow Indians and the country-women of Ramabai are our brothers and sisters, and the struggling little society trying to build its church home on the distant prairie, loves, and will make known there, the same gospel we love and are trying to make known here, and they need help. So when we have got our own home work of study class and neighborhood beneficence fully established, let us clasp hands helpfully with the larger world of kindred workers. It is to facilitate just such co-operation among the women of our whole denominational body that the Women's Auxiliary Conference has been established, and for six years has done work of which we are all so justly proud. But the Auxiliary could do a much larger work if it numbered a branch in every one of our churches. Shall not each of us see to it that such a branch is formed in our church this fall, if it has not been done before? The Auxiliary ap-

peals to the women of our denomination, first, as a national organization, which knows no sectional lines; second, as a distinctly Unitarian organization, pledged to the spread of Unitarian Christianity; and in these days of slipping away of foundations this is much.

Three distinct lines of religious work, then, we would commend to the women of our churches east and west, as they are forming plans for this year. 1. Religious Study Classes; 2. Practical philanthropic work at home; 3. The making of the women's organization in each of our churches a branch of our national Women's Auxiliary Conference; thus broadening our horizon and multiplying our resources by co-operation.

WOMAN.

Give us that grand word "Woman" once again,
And let's have done with "lady."
One's a term
Full of fine force—strong, beautiful and firm,
Fit for the noblest use of tongue or pen—
And one's a word for lackeys.
One suggests
The mother, wife and sister; one the dame
Whose costly robe, mayhap, gave her the name.
One word upon its own strength leans and rests,
The other minces tiptoe.
Who would be
The "perfect woman" must grow brave of heart
And broad of soul, to play her troubled part
Well in life's drama; while each day we see
The "perfect lady" skilled in what to do
And what to say, grace in each tone and act
('Tis taught in schools but needs some native tact),
Yet narrow in her mind as in her shoe.
Give the first place, then, to the nobler phrase,
And leave the lesser word for lesser praise.

—*Ella Wheeler Wilcox.*

LITERARY NOTES.

The Atlantic Monthly's comment upon the pamphlet reprint of the Field-Ingersoll articles on Christianity vs. Agnosticism, is: "There is a great hurling of missiles in this book, but when the field is cleared, there appear to be no dead or wounded."

One of our valued exchanges is "The New Christianity," started only a few months ago in Philadelphia, under the editorial charge of Rev. B. F. Barrett and Rev. S. H. Spencer. It represents ably the broader and less sectarian aspects of Swedenborgian thought.

Mrs. Josephine E. Butler, of England, has begun to edit a paper called *The Dawn*, giving reports of the movement for the abolition of the state regulation of vice in all parts of the world where this pernicious system has found a foothold. It is interesting, and is edited with courage, combined with delicacy and discretion.

The Unitarian S. S. Society has just published a new manual of "Lessons on the Old Testament," by Rev. George F. Piper. It is designed for pupils from ten to fourteen years of age. It contains twenty lessons, beginning with Abraham and ending with Saul. Another volume of the same length will complete the Old Testament. The work seems to us excellently done; we think the manual will be found widely useful.

The Sunday School Society has also published (for the U. C. Temperance Society) a little pamphlet called "A Hand Book of Temperance," consisting of five temperance lessons for Sunday-schools, by Rev. Charles F. Dole. The lessons are in every way excellent so far as they go; but it seems to us a mistake to have made them so few and the ground covered so limited. The subject is large and important enough to warrant a series of at least twelve lessons; nothing like justice can be done to it in less. Nor does it seem to us that many schools will wish to be to the expense of buying manuals for five lessons, though we think many would have been willing to do so for the sake of three months of instruction in this subject about which it is of so great importance that all our children and youth should be intelligent.

The Chicago Woman's Unitarian Association (Room 93, No. 175 Dearborn St.) will loan without charge, except for postage, the following among other books:

Arnold's Literature and Dogma.
Bartol's Radical Problems.
Batchelor's Social Equilibrium.
Bierbower's Morals of Christ.
Blackie's Self-Culture.
Channing's Complete Works.
Cobbe's (1) Broken Lights and (2) The Peak in Darien.
Emerson's (1) Nature and other Addresses; (2) Essays, and (3) Conduct of Life.
Fiske's (1) Destiny of Man and (2) The Idea of God.
Greg's The Creed of Christendom.
Hedge's Reason in Religion.
Herford's Story of Religion in England.
Longfellow's Poems.
Martineau's (1) Endeavors After the Christian Life, and (2) Hours on Sacred Things.
Merriam's A Living Faith.
Mozoomdar's Oriental Christ.
Parker's Views of Religion.
Phelps' Gates Ajar.
Ramabai's The High-Caste Hindu Woman.
Savage's Social Problems.
Sears' Foregleams and Foreshadows of Immortality.

Stockwell's The Evolution of Immortality.
Sunderland's What is the Bible?
Tileston's Daily Strength for Daily Needs.
Dr. Thomas' Life and Sermons.
Wooley's Love and Theology (a novel).

Any of these books will be loaned for twenty-one days to persons outside the city on the receipt of 10 cents for postage; or, upon the payment of expressage, packages of six books will be loaned for two months to any person who will be responsible for their circulation and return. A fine of 2 cents per day will be charged for books retained over the time.

In view of the proposed removal of Manchester New College from London to Oxford, it is of interest to notice that a gift of five thousand pounds has been made to the college by Mr. William Hollins, of Kensington, on condition that before January, 1890, the trustees of the institution shall have purchased land in Oxford for the erection of college buildings.

Mr. Murray, of London, is to publish the correspondence of Motley, the historian of the Dutch Republic.

Miss Frances E. Willard is writing a history of the Woman's Christian Temperance Union.

The September number of the *Magazine of Western History* contains a paper by Rev. J. H. Crooker, of Madison, Wis., entitled "John Wise, the Forgotten American." Mr. Wise was the author of "A Vindication of the Government of New England Churches," a work very famous in its day. It seems strange that a man so influential as a forerunner of the Revolution should have dropped so completely out of notice.

George Willis Cooke has a four-and-a-half column running review of the writings of Robert Louis Stevenson, in a recent number of the Boston *Transcript*. He likes the romances and wonder stories of Stevenson better than the realistic novels of Howells, and thinks them quite as sure of permanent life.

Mr. Alvan F. Sanborn has a fine paper in the *Open Court* of September 6th, on "Shelley's Atheism."

The Old Testament Student, edited by Prof. W. R. Harper, of Yale College, begins with the September number a series of forty studies on "The Life and Times of the Christ" (following the Gospel of Mark) which would promise something particularly rich and good but for the drawback that all its interpretations must be more or less hampered by its allegiance to orthodoxy.

A Boston daily calls attention to the fact "that the daughters of the three most noted of Boston's Unitarian ministers paint their fathers' portraits. Miss Hale has painted her father, Miss Bartol has made a portrait of hers, and now Miss Clarke has nearly completed a portrait of her father from a sketch once made by Hunt."

Rev. J. H. Crooker's series of sermons on "Jesus," which we mentioned some months ago, is to be published in a volume by McClurg & Co., Chicago.

It has been decided to continue the publication of the "Disciples' Pulpit" — the monthly pamphlet issue of James Freeman Clarke's sermons. Mrs. Clarke will make the selection of sermons which are thus to be given to the public in a form for preservation.

Rev. Henry D. Stevens, of Moline, Ill., writes: "I wish to highly commend 'Daily Strength for Daily Needs,' as a little book which should be in every household for daily reference and use. It devotes a single page to each day in the year, giving a verse or two of appropriate Scripture as the subject of thought, followed by a verse of poetry, and this in turn by a prose selection or selections by various writers. It gives a theme of thought which aids to lift us each day to a more perfect character. It is published by Roberts Brothers, Boston, for $1, but can be purchased for 65 cents a copy by addressing Mrs. M. H. LeRow, 673 Western Ave., Lynn, Mass."

A pamphlet entitled "The Path-Hewer" comes to us from Rev. E. Rattenbury Hodges, Nottingham, Eng., containing six vigorous sermons on, Man and the Universe; The Eternal Light; The Bible, what it is and what it is not; What must I do to be Saved? Man the Path-Hewer; and Perfection. These sermons are pointed, radical, well calculated to help in the work of hewing a path through the tangled growths of superstition to a freer field for religion. The preacher calls his discourses "sermons of free religious thought"; but evidently they are not in line with the "Free Religion" of this country, for in addition to being constructive in their aim, they seem distinctly to accept the Christian name and position.

A lecture comes to us from Rev. Charles Voysey, the well known theistic preacher of London, entitled "Some Thoughts on Evolution." The lecture is a consideration of the question, Are any of the operations of law in Nature the working out of a preconceived plan? After a handling of the subject without gloves, from the standpoint of a radical thinker and strong believer in Evolution, Mr. Voysey finds himself compelled to answer: Yes, many things in nature show design, many things do show that they must be the working out of a preconceived plan.

The "Library of American Literature, from the Earliest Settlement to the Present Time," on which Mr. E. C. Stedman and

Miss Ellen Mackay Hutchinson have been at work for several years, is published by Messrs. Charles L. Webster & Co., of New York. Each of the ten octavo volumes will contain over 500 pages. The arrangement of volumes is as follows: Vol. I., "Early Colonial Literature," 1607–1675; II., "Later Colonial Literature," 1676–1764; III., "Literature of the Revolution," 1765–1777; IV., "Literature of the Republic—Constitutional Period," 1788–1820; V., "Literature of the Republic," 1821–1834; VI., VII., VIII., "Literature of the Republic," 1835–1860; IX., X., "Literature of the Republic," 1861–1887 (fully representing the writers that have arisen since the beginning of the Civil War). Six of the ten volumes are now ready. We are sorry to see that the work is sold by subscription instead of through the trade. Its price is from $3 to $5 per volume, according to binding.

The History of Herod, or Another Look at a Man Emerging from Twenty Centuries of Calumny. By John Vickers. 12mo., 360 pages. Williams & Norgate, London. This is a piece of historical special pleading, and it is very well done. There can be no doubt but one will be better able to judge intelligently, not only of Herod as a man and a ruler, but also of the Jewish nation from the time of the return from Babylon to its final overthrow by the Romans, after reading this book. In the case of a ruler like Herod, whose reputation has come to us only through the word of bitter enemies, and they of a race and creed that regarded all mankind except themselves as alien to God, hated by him, doomed to be supplanted by themselves, and having no rights which they were under obligations to respect; who were sure to be implacable enemies to any ruler who was not like themselves an enemy to all the rest of mankind, it is but fair to cross-examine the witnesses.

Bluffton: A Story of To-day. By M. J. Savage. Second edition. Boston: Geo. H. Ellis. $1.50. We are glad this book, which was for a time out of print, has been issued in a second edition. Though as a story it has always seemed to us much above the average of novels even from writers of note, yet our chief interest in it arises from its semi-autobiographical character, and the excellent portrayal it gives of the growth of a thoughtful, earnest mind from a traditional to a rational faith. It is justly coming to be regarded as not only one of the most interesting, but as one of the most useful books we have for putting into the hands of persons of orthodox education who are inquiring for light.

How they Lived at Hampton. By Edward E. Hale, D. D. No writer of our day is more alive to every means through which he can practically help men out of poverty, suffering and sin, and do something to bring the Kingdom of Heaven on earth, than Mr. Hale. The book before us is another illustration of this. It is an attempt to show how a woolen mill may be carried on with financial success, and in a way to lift all concerned in it up into self-respect, independence, virtuous and happy lives. The plan is that of Christian co-operation, — essentially the co-operative system worked out by Holyoake at Rochdale, England, — only, interfused a little more fully with the principles and spirit of the gospel of Jesus Christ. We do not see how it would be possible to give the principles underlying successful business co-operation a better popular elucidation.—J. Stilman Smith & Co., Boston. $1.00.

"*The Complete Life.* Six Sermon-Lectures from the Standpoint of Modern Thought." By James H. West. Chicago: Chas. H. Kerr & Co. 60 cents.

The subjects of these discourses are, The Complete Life, The Helper On, Moral Purpose, The Deification of Man, Equilibrium, and The Holy Spirit. The author claims that his utterances are "from the standpoint of modern thought." It would at least have been more modest if he had said "from *a* standpoint of modern thought;" for this is certainly as much as can be truthfully claimed for them. Their philosophy, so far as they manifest a philosophy at all, seems to be essentially the pantheism of Spinoza, but with unlimited "Evolution" mixed with it, and the whole conceived by a naturally somewhat poetical mind and put in shape for a popular audience. There is in the book a considerable amount of earnest exhortation to moral living, but with a painful lack of any such leverage as men need and as the nobler religions like Christianity furnish to *help* men *to* moral living.

"*Swedenborg and Channing*;" and "*True Catholicism.*" By Rev. B. F. Barrett, of Philadelphia. The Swedenborg Publishing Association. Prices 50 cents and 30 cents.

These two books are singularly broad and candid in spirit, and have it for their object (the last almost wholly and the first in an important degree) to soften the sectarian aspect of Swedenborgianism and to emphasize its more universal features. Mr. Barrett's ground is (and he claims the same to be Swedenborg's) that the "New Church" of which Swedenborg speaks is not a new and separate religious organization based on the doctrines which Swedenborg taught, but is the church universal and spiritual—invisible to the eyes of men—consisting of the good men and women inside and outside of all sects. Hence Mr. Barrett declares it to be no part of his work to build up a new religious sect, but to disseminate the highest truth among all the sects, and as far as possible to overcome and remove out of the way the hurtful spirit of sect.

In the volume entitled "Swedenborg and Channing," a large number of parallel

passages is given from these two eminent Christian teachers, showing a remarkable similarity of thought between them on many points of religious doctrine; though the writer does not claim that there is any reason for believing that Channing (who came latest by three quarters of a century) was a student of Swedenborg. He gives Channing high praise, saying of him: "A truer, nobler, braver, wiser, saintlier man than he, or one more thoroughly devoted to the cause of truth and righteousness, never adorned the American pulpit." It is not unnatural that he rates Swedenborg higher still, saying of him: "In purity, spirituality and general excellence of character, and in steady and ever-increasing devotion to the highest and noblest ends, he was in no respect inferior to Channing; while in respect to intellectual, and especially scientific acquirements, he was vastly superior to him."

For ourselves we should not differ much from this estimate of the two men, only in this, that while we recognize in the Swedish seer a more powerful intellect and a wider learning (in these respects he has had few superiors in the world's history) and also more startlingly profound and subtle spiritual insights in certain departments of truth, we miss in him the poise, the reasonableness, the undistorted vision, the sweet sanity which Channing always manifests. Swedenborg seems to us to have much enriched and deepened the thinking of the Christian world in some important directions; but in other directions his thinking seems to us fanciful and eccentric rather than profound or true. We think that far less of his teaching than of Channing's, can ever commend itself to the universal Christian consciousness. However, he is so great a religious seer, and has so much important truth to impart (and of a kind, too, that perhaps our age has special need of) that we are glad for all efforts to call attention to his thought, especially when made in so fair and undogmatic a spirit as that manifested by the writer of the two books before us.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (September).

Simplicity as a Test of Truth. Herbert Putnam.

Ellis's "Puritan Rule."

Common Sense. Rhys ap Rhys.

Where Liberalism is Weak. R. A. Griffin.

Biographical: Life of Michael Heilprin. John W. Chadwick.

The Forum (September).

Causes of Social Discontent. Bishop F. D. Huntington.

Progress from Poverty. Edward Atkinson.

Religion's Gain from Science. Rev. T. T. Munger.

What Shall the Public Schools Teach? Prof. H. H. Boyeson.

The Increase of the Alcohol Habit. Dr. E. C. Spitzka.

Atlantic Monthly (September).

Studies of Factory Life: Among the Women. Lillie B. Chace Wyman.

First Year of the Continental Congress. John Fiske.

Stories from the Rabbis. Abram S. Isaacs.

Lend a Hand (September).

The Commercial Temperance League.

Municipal Charities. Hon. Seth Lowe.

President Conaty's Report.

North American Review (September).

The Gladstone-Ingersoll Controversy: The Church its Own Witness. Cardinal Manning.

The New Conscience. H. D. Lloyd.

The Sanitarian (August).

Dietetics and Infant Feeding. E. A. Wood, W. B. Atkinson, Frank Woodbury, and others.

Hygiene. Traill Green, M. D.

Ten Years of Cholera in Calcutta. Dr. Simpson's Report.

Andover Review (September).

The Practical Treatment of the Problem of the Country Church. Rev. John Tunis.

The Poetry of Matthew Arnold. Vida D. Scudder.

Growth and Decay of the Mormon Power. Rev. D. L. Leonard.

Self-Support of the Native Churches in India. Rev. Edward A. Lawrence.

Some Theological Burdens Removed. William Barrows, D. D.

THE CHICAGO MINISTERS' ALLIANCE, AND THE CHAUTAUQUA SCHOOL OF THE NEW THEOLOGY.

The following communication from Rev. A. N. Alcott will interest our readers. It will be seen that the Liberal Ministers' Alliance, of Chicago, has at last determined, notwithstanding the opposition made by the Ethical Unitarians, to place itself upon a broad and undogmatic but distinct and unequivocal Christian basis. As one of the ministers says in a private letter, "we have decided that the Ethical men must come to us: we cannot go to them."

This is encouraging. And now, having thus placed itself right before the world, and set its face toward the light, let the Alliance but press forward with wisdom and vigor and it may do an influential work. We see not why it should not take the initiative, as Dr. Thomas and others would be glad if it were able to do, in a movement to draw together into a much

more effective union than yet exists the main Liberal Christian forces of the country.

Mr. Alcott's communication also gives us a glimpse at what remains of the Chautauqua School of the New Theology, which Dr. Townsend, of Jamestown, N. Y., started two years ago, and of the outlook for Liberal Christianity in certain parts of central Ohio.

MR. ALCOTT'S LETTER.

To the Unitarian:

At a meeting held in Chicago, September 10th, the Liberal Ministers' Alliance heard the report of the committee which had been appointed to prepare and present a draft for a constitution. The result of the meeting was the adoption heartily and unanimously of a constitution as given below, which I send you for publication for the information of the brethren elsewhere who are interested in the movement.

PREAMBLE.

Believing that a broader and more spiritual interpretation of Christianity is everywhere needed in our time, an association for the furtherance of such interpretation is hereby organized, and the following Constitution is set forth by several Christian ministers of Chicago.

CONSTITUTION.

Art. 1. Name. This association shall be known as the Ministers' Alliance of Chicago.

Art. 2. Object. The object of this Alliance shall be the promotion of a better acquaintance and closer fellowship among Chicago ministers and others regardless of creeds or denominational connections, and also the organization at the earliest future moment when it shall seem practicable of a Conference of such Independent and other churches as can unite together for Christian work on the simple basis of the Fatherhood of God, the Brotherhood of Man, and the Spiritual Leadership of Christ.

Art. 3. Membership. Any Christian minister may become a member of the Alliance by signing the Constitution.

At the June meeting of the Alliance a request was received from Dr. Townsend, of Jamestown, N. Y., through President Cone, of Buchtel College, for the Alliance to appoint two of its members to take charge of two Sundays' work at Chautauqua, in connection with the Lakeside School of the New Theology. The persons appointed were Rev. T. G. Milsted and myself. Our Sundays were August 5th and 12th—I having charge of the former day and Mr. Milsted of the latter. Rev. R. R. Shippen, of Washington, and Prof. Barber, of Meadville, were present to assist on the 5th, and President Cone, of Akron, on the 12th.

It is the opinion of some of the brethren in Jamestown that the cause of the New Theology in those parts has been considerably damaged by its connection with "Ethical" Unitarianism; and it seems clear to a visitor that if the School of the New Theology must carry that incubus it will sink under it.

Dr. Townsend is not well enough to preach at present, and consequently did not resume services in his church in Jamestown the first Sabbath in September, much to the disappointment of his people, who are thoroughly devoted to him.

Your correspondent found quite a remarkable growth toward liberal Christian thought in several localities in Ohio where the general character of religious feeling has been exceedingly conservative. At one place, Mansfield, Ohio, he was invited by Presbyterians to speak on a Sunday evening in the Presbyterian church of that place, and accepted the invitation. The discourse, although strongly anti-calvinistic, was pleasantly spoken of by them afterwards. This was quite in contrast with occasions some years ago when he had stood in the same pulpit as a Presbyterian minister, and had presented there the iron-clad faith. Ten years have made a great change even in central Ohio, in people's theological ideas. I was informed by residents of the city in a position to know, that there was a notable undercurrent of sentiment in the orthodox churches there, in the direction of a more rational and simple religious belief. But there was no one to lead it. What a pity that some wise, judicious, capable man cannot be found in such a place to help the people throw off the speculative night-mare of the middle ages. A. N. ALCOTT.

Elgin, Ill., Sept. 15.

NEWS FROM THE FIELD.

Items of news are solicited from all our Churches and workers. But to insure insertion they must reach us ON OR BEFORE THE 18TH OF THE MONTH.

It is hoped that all our ministers will remember the Ministers' Institute, to be held at Worcester Oct. 1-4, the programme of which we printed in our last two numbers.

Barnstable, Mass.—Long continued illness has compelled the resignation of Rev. John Wills, who has been for some years our minister here. Rev. A. C. Nickerson is at present supplying the pulpit.

Boston.—The Ministers' Monday Club held its first meeting after vacation on September 17th. Rev. H. G. Spaulding opened the discussion of Arnold's "Civilization in England."

—Secretary Reynolds, Mr. Batchelor, Mr. Horton, Mr. Slicer and Mr. Ames, deprive themselves of the pleasure of the Ministers' Institute for the sake of giving the "good cause" a lift in the west.

—Rev. A. D. Mayo has been lecturing Sunday evenings at the Y. M. C. U. Hall, during September, on "How to Live the Life of our New Times."

—The Boston churches are all resuming work, and by the time this reaches the eyes of our readers, they will be all open again. Rev. W. P. Tilden preached Sunday, September 16, at the re-opening of the church of the Disciples, but nothing is at all decided as to the pastorate. Arlington St. Church re-opened September 23, and Rev. Brooke Herford, who has been resting quietly in his summer home at Wayland, is hoping that in a few Sundays the Vesper services will be resumed as a permanent second service.

—The re-opening of the public schools has excited more attention than usual owing to the strenuous efforts of the Roman Catholics to force their people to send their children to their own "parochial" schools, instead of to the common schools. The Catholic laity, to a larger extent we suspect than is generally known, dislike this. They prefer the public schools, thinking the education better, and wishing their children to grow up with other Americans. But it is difficult for them to resist the threat of the priesthood, now formally promulgated, to treat as sin — which means the refusal of the sacraments — the sending of a child to the public school, where there is any parochial school available. In one of our neighboring cities — Waltham — the public schools re-opened with only 1,800 pupils as against 2,700 last year.

—Rev. H. W. Hawkes, well known and beloved among our English ministers, as one of the most devoted of our city missionaries in one of the dense quarters of Liverpool, has been having a long rest and been travelling through the East, and is daily expected in Boston. He has been in Japan, and has come through San Francisco, where he saw Dr. Stebbins and Mr. Wendte, all of which he has been telling in interesting letters in the (English) *Inquirer*, speaking warmly of Mr. Knapp's work in Japan. [We publish the most important of his communications in this number of the *Unitarian.—Editor*].

—A year ago, Rev. W. F. Davis, an earnest, rather fanatical Evangelical, persisting in preaching on Boston Common without a permit from the city council, was imprisoned. He has just been released from prison, and to a reporter announced that he should preach again on the Common if he felt called to do so, but that he never would ask for "a permit." A few days after, however, one of his friends applied for a permit for him and it was promptly granted,—whereupon Mr. Davis is very wroth, and it is said declares that he will never preach under that permit! This seems carrying things a little too far; yet, at the same time, we think that no permit ought to be required for out-door preaching on such a great open space as the Common.

Brattleboro, Vt. — The new pastor, Rev. F. L. Phalen, begins his work with great hope and courage, and under most promising auspices.

Camden, N. J.—The Unitarian Church began services again September 2nd. A gentleman from Philadelphia writes: "I attended last Sunday evening and found a good congregation, and great harmony prevailed. Mr. Corning, the new minister, seems the man for the place and the time."

Carthage, N. Y.—The recent death of Mr. Orrin Hutchinson, a prominent lay preacher in the Universalist denomination, will be deeply felt. Mr. Hutchinson was well known as associated with the Church of the Divine Paternity of New York, and also as connected with the American Peace Association. To the publications of the latter he had for many years been an able contributor.

Chelsea, Mass.—Rev. S. W. Sample will lecture this winter at reasonable prices, on any of the following subjects: 1. The Powers that Be. 2. The Problem of Poverty. 3. Voltaire. 4. The Coming Man. 5. The Friendship of Books.

Chicago.—All the Liberal churches — the four Unitarian, the three Universalist and Dr. Thomas' and Prof. Swing's Independent—are at work again. At All Souls church regular services have been held through the vacation.

—The Unity Club of the Church of the Messiah will resolve itself for the time being into a "travel class" and devote the winter to a historical and geographical study of England.

—We give elsewhere a report of the last meeting of the Liberal Ministers' Alliance.

—Mr. Milsted preached in Unity Church on September 16th on "Robert Elsmere, or the Religious Transition of the Age," showing that the course of religious growth through which the hero of this striking book passed, is simply a picture of the growth and tendency of the nineteenth century.

—Mr. Milsted has established in Unity Church a Kindergarten for the very small children, too young to go to both church and Sunday-school. The little ones are brought to church by their parents and are taken care of during the hour of service by the King's Daughters of the church, and after the service is over are taken into Sunday-school; or if too young for that, they go home again with their parents.

—Prof. Swing spent the summer at his summer-home at Lake Geneva, Wis.

—Dr. Thomas spent his vacation in the East, preaching at Weirs, N. H., and other places.

—Brothers Adams and Conklin, having new churches, took their vacations earlier in the year and kept open churches through the entire summer, preaching to very good audiences.

Cincinnati, Ohio.—As we have previously announced, the new church edifice of the First Unitarian Society is nearing completion and is to be occupied soon.

—The recently established Unity Church has not yet secured a pastor, but is pushing ahead to get itself thoroughly organized and ready to call a pastor. We are glad to see that it utters no uncertain sound on the ethical basis question, but declares unequivocally that "it believes, teaches and seeks to secure the practice of the religion taught by Jesus Christ — Love to God and Love to Man." This is a basis upon which it can accomplish something.

Detroit, Mich.—The first of the series of missionary meetings to be held in the West by the A. U. A. will be held in Detroit, Oct. 2–4, in connection with the annual session of the Michigan Conference. On Tuesday evening, Oct. 2, an opening address will be given by Secretary Reynolds, of Boston, and a sermon preached by Rev. Charles G. Ames, of Philadelphia. On Wednesday morning there will be a devotional meeting and a business session and reports from the various churches of the State. In the afternoon there will be papers by Rev. Thomas Slicer, of Providence, and Rev. E. A. Horton, of Boston, and in the evening a platform meeting with addresses by Messrs. Reynolds, Horton, Batchelor and Slicer.

—Mr. Stuart, the minister of the Detroit Unitarian Church, returns from his summer in Colorado, much invigorated in health. A movement is again on foot to sell the church property and build a new church farther up town.

—Rev. M. D. Shutter does not accept the call made to him by the church of Our Father (Universalist), and the church is still hearing candidates.

—The American Association for the Advancement of Women (the Women's Congress) will hold its next annual meeting in Detroit, Nov. 14th, 15th and 16th. Mrs. Julia Ward Howe is president of the association. A fine programme has been arranged and a large number of the most eminent women of the country are to be present.

Grand Rapids, Mich.—Rev. Geo. Batchelor, Rev. B. H. Bailey, and several other ministers, have been preaching here lately. It is hoped that the Unitarian society, which for a time has been sleeping, will soon be thoroughly awake and at work again.

Iowa.—Two of our Iowa woman preachers, Miss Safford, of Sioux City, and Miss Hultin, of Des Moines, have been spending their vacations East. Mr. Judy, of Davenport, has done the same. Rev. Oscar Clute has suspended his California work for a few weeks, and is spending the time in Iowa.

Jamestown, N. Y.—Dr. Townsend's health is as yet only partially restored, at which there is general sorrow and regret among his people, who hold him in very high regard.

Lancaster, N. H.—A local paper says: "Rev. J. B. Morrison, who has been pastor of the Unitarian church in this town for eight years, has accepted the call given him by the Unitarian society at Ellsworth, Me., and will close his labors here Nov. 8. Mr. Morrison's departure will not only be deeply regretted by his own society, for which he has so untiringly labored, but the community generally will feel that a good townsman, neighbor and friend is going from them. He will carry with him to his home the most sincere wishes that his work in the future may be as prosperous and beneficial as it has proved in the past."

Malden, Mass. — A correspondent writes: "The evening services which our young people established and managed last spring, were so well attended that during the summer vacation our church has been thoroughly overhauled and cleaned, and new side lights are put in to give additional light, so that we can continue evening services in the fall. After being closed seven Sundays our church re-opened Sept. 2, and Rev. Dr. Peabody, of Cambridge, preached on "The Hidden Man of the Heart" to a large congregation. Rev. J. H. Heywood, of Melrose, assisted in the services. We expect to make still greater progress the coming winter, as everything is in good working order."

Millbury, Mass.—The new Unitarian church was dedicated on Sept. 20th. The sermon was preached by Rev. Calvin Stebbins, of Worcester, the prayer of dedication was offered by President Livermore, of Meadville, Rev. Lewis G. Wilson, of Hopedale, wrote an original hymn for the occasion, and Rev. Geo. M. Bartol, of Lancaster, Rev. Obed Eldridge, of Northboro, Rev. A. S. Garver, of Worcester, and the pastor, Rev. Julius Blass, otherwise took part. The "Service of Dedication" by the pastor and people was particularly beautiful and impressive.

Milwaukee, Wis.—The second of the A. U. A. missionary meetings in the West is to be held here in connection with the annual session of the Wisconsin Conference, Oct. 4–6. The A. U. A. will be represented by Secretary Reynolds, Rev. George Batchelor, Rev. E. A. Horton, of Boston, Rev. Thomas Slicer, of Providence, and Rev. C. G. Ames, of Philadelphia. It is expected that the State will be represented by all its ministers, and good delegations from all its churches.

—Rev. Mr. Forbush spent part of his vacation doing missionary work in northwestern Wisconsin.

Minneapolis, Minn.—Rev. M. D. Shutter has been chosen pastor of the First Universalist Society, the largest and strong-

est society in that denomination west of Chicago. Dr. Tuttle, who is now in Europe, will hold the office of pastor *emeritus*.
—The Second Universalist Society has recently dedicated a fine new church edifice. Dr. Rexford from Boston preached the dedication sermon.

New England.—Some excellent missionary work has been done in Northern New England during the summer past, partly by students from Meadville and Cambridge, some half a dozen of whom have been laboring in Vermont and Maine.

Omaha, Neb.—Rev. W. A. Copeland spent his summer vacation East.

Philadelphia, Pa.—During the past summer religious services have been held every Sunday in the Spring Garden church, a lay member reading a sermon. The attendance has been good, and the thread of work has continued unbroken, much to the delight of those who have been privileged to attend.

Rockford, Ill.—The Independent liberal church known as the "Church of the Christian Union," which Dr. Thomas Kerr established here a dozen or more years ago and has carried on successfully ever since, is now erecting a fine church building.

San Jose, Cal.—Rev. N. A. Haskell, who recently came from Camden, N. J., is now hard at work in this important field.

Shelbyville, Ill.—Speaking of Rev. J. L. Douthit's nomination for Congress by the Prohibition party of his District, the *Christian Leader* says: "We observe that a great many of the nominations of the Prohibitory party are remarkably good nominations, as this of the 'Unitarian Oberlin' is, and we devoutly wish that some of them may prove to be successful. Mr. Douthit is a man of the ideas, spirit and service that should have larger recognition in politics and in statesmanship. He has done so much to make a little corner of the land brighter and safer, we should like to see his candle set on the National candlestick."

Sioux City, Iowa.—The new Unitarian church edifice, of wood and stone, goes forward steadily, with prospect of completion in November. Miss Safford, the minister, is spending a four months' vacation in the East, the pulpit (temporarily set up in the Court House) being supplied meanwhile by ministers of Iowa, Minnesota, and Dakota.

Stillwater, Minn.—A wide-awake and excellent little monthly church paper called *Our Church and Faith* comes to us from this city, issued by Rev. J. F. Schindler, pastor of the Universalist church.

St. Cloud, Minn.—The third of the autumn missionary meetings in the West will be held in St. Cloud, Oct. 9–10, in connection with the autumn session of the Minnesota Conference. The A. U. A. will be represented by Secretary Reynolds, of Boston, Rev. George Batchelor, Western Agent of the A. U. A., Rev. E. A. Horton, of Boston, Rev. Thomas Slicer, of Providence, and Rev. C. G. Ames, of Philadelphia. It is expected that all the ministers of the State and good delegations from the various churches will be present.

St. Paul, Minn.—Rev. S. M. Crothers, pastor of the Unitarian Church, spent part of his vacation doing missionary work in Minnesota and Dakota.
—The St. Paul Universalist Church, though young, is steadily growing, under the leadership of Rev. W. S. Vail. Services are now held in the People's Theater.
—Secretary Reynolds and the other ministers who come west this month, representing the A. U. A., will be at St. Paul on the 8th, and will hold a platform meeting in the Unitarian church.

Toronto, Ont.—The New York Conference is to hold an extra meeting here late in this month (the precise date we have not yet ascertained). Secretary Reynolds and the other eastern ministers who are representing the A. U. A. on a missionary tour through the west will probably attend this Conference on their way home. Rev. Geo. Batchelor spent a Sunday here recently.

Uniontown, Kansas.—Rev. J. W. Caldwell has been joining with the liberal ministers of the vicinity in holding a series of monthly union grove meetings—the last Sept. 2–3. Any Sunday-school having lesson manuals which it does not need will do a kindness by sending them to Mr. Caldwell.

Winona, Minn.—Walter F. Greenman, of Cambridge, Mass., is spending three months with the new Unitarian society here.

JOTTINGS.

Mr. Gladstone has presented to a church the money he received for his reply to Robert G. Ingersoll.

Mr. Bradlaugh has publicly announced that his burden of debt is so great that unless he succeeds soon in clearing himself by voice and pen he must relinquish his career in Parliament.

Miss Florence Nightingale is now a confirmed invalid, and is a patient at St. Thomas' Hospital, London. Her services during the Crimean war injured her spine, and she has never recovered from the effects thereof. This illustrious philanthropist is nearly sixty-nine years old.

"I think," said the minister, who was visiting a parishioner, "that it is easier to coax children than to drive them. Gentle

words are more effective than harsh ones." "I think so, too," said the lady. Then she raised the window and shouted to her boy: "Johnnie, if you don't come in out of that mud puddle I'll break your back."

Colorado claims the first monument to Sheridan. It is "Mt. Sheridan," a peak of the Rockies 14,000 feet high.

Gladstone's private library contains 15,000 volumes, and it is said that their owner can lay his hand upon any one book of them at a minute's notice. "I haven't a single book," he says, "that I am not on intimate terms with."

Ex-Chief Justice Noah Davis says: "Of all the causes of crime, intemperance stands out the unapproachable chief."

The net increase in the sale of malt liquors in the United States from May 1st, 1887, to May 1st, 1888, was 2,109,337 barrels.

President Carnot of France is a carpenter.

Bishop Samuel Fallows, of the Reformed Episcopal Church, Chicago, in a sermon at Lake Bluff, Illinois, last summer, declared himself committed to the ordination of women.

The Chicago *Times* has opened a warfare against the injustice done the underpaid women wage-workers of that city, for which noble work both the *Times* and its courageous reporter, Miss Nell Nelson, ought to receive thanks and encouragement. The *Times* says: "If the *Times* were merely endeavoring to make capital out of this slave-girl business; if it did not have truth and justice and public opinion behind it; if it were not really desirous of correcting a great evil and bringing about a reform of the pernicious system under which female labor is pauperized and girls and women degraded; if it had undertaken the crusade from any unworthy motive, then, indeed, it would be a mere question of days before its readers would become weary of it—before its abandonment became inevitable. But here is a crying evil, demanding of every honest newspaper an exposure that will result in a speedy and permanent remedy. Here is a truth that cannot be suppressed. Should we drop it to-morrow it would rise again with greater force than ever and demand a hearing. The *Times* will not drop it. There will be no armistice. While the present damnable system governs female labor, degrades womanhood and prostitutes virtue, the *Times* will battle against it."

Mrs. Elizabeth Thompson, the philanthropist, will present a flag to the National Woman's Christian Temperance Union, at its approaching convention in the Metropolitan Opera House, New York, Oct. 19 to 23. The flag will be Mrs. Thompson's idea of a woman's flag, bordered with the flags of all nations and bearing emblems of purity, justice and universal good will, with the motto, "For God and Home and for Every Land."

More than half the scholarships given at Cornell University last year were won by young lady students. The scholarships were given for mathematics, botany and agriculture.

The following is what an orthodox missionary to Japan says as to the effect the doctrine of eternal misery has upon the Japanese. We take the report from the New York *Sun*. Says the missionary: "They [the natives] grieve over the fate of their departed children, parents and relatives, and often show their grief by tears. They ask us if there is any hope, any way to free them by prayer from that eternal misery, and I am obliged to answer there is absolutely none. Their grief at this affects and torments them wonderfully; they almost pine away with sorrow. They often ask if God cannot take their fathers out of hell, and why their punishment must never have an end. I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts, I imagine, have risen in the hearts of all missionaries, in all churches."

Truly it is time we were sending to these sincere, trusting people a form of Christianity that is better than a horror.

The women of Rhode Island pay taxes on about seventy millions of dollars. Yet they cannot vote for the men who will have the spending of their tax money, nor have they any voice in regard to its use.

Edward Atkinson says: "There are two things needed in these days. First, for rich men to find out how poor men live; and second, for poor men to know how rich men work."

Said Horace Greeley: "To sell rum for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas."

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